# CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 15, 1842. VOL. XXI.—NO. 3.


## RELIGIOUS MISCELLANY.

*For the Register and Observer.*

### HYMNS SPECIALLY ADAPTED TO MUSIC, NO. 7.

Happy Fruits of Devotion.—*Tune, Scotland.*

With God, the Creator, in daily communion,
What comfort the children of sorrow may find,
While nothing unholy dissevers the union
Between the weak mortal and th' Infinite Mind.

The heirs of salvation already have treasures
In holy affections and humble content;
In poverty's narrow abode there are pleasures,
Relieving all sorrow and calming complaint.

With painful disease though the body may languish,
The spirit immortal new strength may acquire,
While others, more earthly, o'erwhelmed with deep anguish,
See hope's glimmering taper in darkness expire.

When God in his wisdom dissolves the connection,
Which locks hand in hand, and unites kindred hearts,
He opens a fountain in pious affection,
Which comfort and peace to bereavement imparts.

S. W.

### THE ATONEMENT.

Messrs. Editors,—being more than an occasional reader of your paper, I can assure you, that I have, from time to time, met with a good deal, in my opinion, of very ingenious, instructive, and convincing matter on points relating to the Scripture doctrine of Atonement. As that is a subject, which, with all Christians, occupies the foreground in theology, and by some means or other, is embarrassed with serious difficulties, occasioning not a little of disputatious and argumentative warfare among professed inquirers after truth; no man should be tired of bestowing thought upon it, or ought to regret seeing something concerning it in almost every number of such a publication as yours. The circumstance that most grieves and discourages me, is, that what of controversy is necessarily involved in a matter so vitally essential to the cause of Godliness, should not be allowed to come, boldly and freely, upon one common arena, and state, without offence, what can be said, in fairness and good temper, whether on one side or the other of a question, so big with interest to all, and which no one has reasons for desiring to understand, which are not equally strong for another. But if Orthodox and Unitarian views must be permitted to keep each other at bay, lest, by coming too close, they should seem like familiar friends and kind neighbors, rather than as sworn adversaries and hostle combatants; at least let the case be managed so as the soonest possible to bring it to a division issue. Let the conflict be not so much the ekirmishing of scouts and outposts, as the concentrated action of the strength and weight of the whole armament. Though, as I have admitted, your numbers contain very much that is in point and well agreed against particular positions taken on the opposite side; yet I have no recollection of ever witnessing a direct attempt to expose the fallacy of that Orthodox tenet, which is the corner stone of the system, against which Unitarian reasoning is arrayed. All the great leading articles of Orthodox Theology, and Atonement as standing super-eminent above all the rest, may trace their legitimate origin to one, which, like a prolific mother, may claim the whole as her offspring. Let it be shown, that this is a doctrine assumed, not taught in the sacred Scriptures, and you will need very few of the numberless arguments, with which the Unitarian confronts his antagonist. You will have completely won the day by carrying the enemy's fortress at a single point. The fall of one post inflicts ruin on the whole incampment. But so long as the proposition is maintained, that all men, as moral beings, come into existence and are held, under a law of their Maker, from the penalty of which, viz., eternal misery, there is no escape for any sinner, though he repent, never so sincerely and perfectly; it is impossible, in a scheme of salvation, of deliverance from endless perdition, to avoid the necessity of vicarious satisfaction. Even though this be proved, by reasoning the most apparently sound and conclusive, to be no proper or adequate remedy, that it restores nothing, fills up no gap, and answers to no express or implied provision of the law; yet the argument against such an expedient, showing it to be irrational and absurd, will be presumed fallacious, and be condemned as nugatory; and the answer to it will be, and it has been so put forth, that this display of divine wisdom mocks our reason, being above it, though not contrary to it. Any absurdity, however great and obvious, it is plain, may find a convenient refuge in such a plea, and no reasoning of man can dislodge it. But if there be a dilemna; how is it to be escaped? The law is inexorable, and stands in full armor against the offender, though it be in his heart and purpose to return to his duty and sin no more. This being taken as incontrovertible, as an admitted fact; and, on the other hand, as equally a fact, that there is with God forgiveness of sin and plenteous redemption; how are these antagonist positions to be brought into reconciliation? If neither of them gives ground to the other; the only possible method of bringing them together, and uniting them in harmony, is to look out a substitute for the sinner, and let him escape his doom under favor of such a merciful interference in his behalf. To this crisis of affairs the Orthodox believer is brought, and the remainder of his creed comes in of course; not that the eye of reason, by looking impartially on what is written, distinctly sees each article taking its destined place in the catalogue of supposed truths, belonging to the system. But the whole are needed to make up the aggregate. And when stern necessity stands at the door, what other power or principle can interfere to shape the course of the voyage? Many interpretations of Scripture are manifestly adopted in accommodation to this unyielding necessity, more than as the suggestion of an unbiased, thinking and discriminating mind. When a system is determined on, and you have arrived at a first principle, have found out a leading axiom, which is to have undisputed authority in fixing the whole assemblage of parts; nothing henceforward is to be done but to mould and bend all the materials wanted to the requisite shape, to fit them for their place as perfectly as their pliability will permit. Hence you account for a Trinity in the Godhead, the investigation of the Deity in the person of Jesus, his death on the cross as vicarious suffering, his infinite merit as ground of a sinner's acceptance with God, imputation of sin and of righteousness in lieu of personal qualities, faith for justification as something aside from personal holiness, and many other doctrines co-essential with these, all incorporated into the Theology of the Church more to fill up vacant places in a pre conceived system and to carry out that notion of the divine law, which robs it of the attribute of mercy, than to present a rational view of the revelation which is God's best gift to our dark and sinful world. If you deem it no error to believe, that when God enacted a law for mankind, he intended it should offer no encouragement to a transgressor to seek restoration to forfeited favor by repentance; you ought to despair of mercy, to indulge no hope of forgiveness of sin, but on the ground of vicarious Atonement, and through a righteousness not in yourself, but in another. If, on the other hand, no such law is to be found on divine record; if the very law given us, written on tables of stone, commends itself by the express sanction, that the Lawgiver is merciful, though a jealous God and a stern reprover of the wicked; then a *vicarious* Redeemer is not needed to do away the guilt of mankind and bring them to God. It is the supposed rigor and inflexibility of the law, its resolute, uncontrollable, exaction of punishment, in every instance of transgression, that obliges the Sovereign Lawgiver to withhold mercy, until satisfaction of this sort is received. The satisfaciton can be rendered only by the sinner's substitute, and he must be more than a creature, however noble and exalted. So we have a Divine person, even the Deity, coming between God and sinful men to merit salvation for the unworthy. This is the substance of what separates those, who dignify their Church as pillar and ground of the truth, from the dissenting, and deny to professors of a different creed a part in their communion. And what should be done to terminate the unhappy dissention? Common fairness requires, that those, who set up pretensions, should make them good. And as the whole matter in debate rests on a single proposition, such as we have already stated relative to the law of God; why do not those, who build on this foundation, and are continually soliciting and urging others to build with them give us the proof of their correctness; show us by the text, the plain unerring word of God, that it is no gratuitous assumption, on their part, which they so confidently bring forward, as an ample basis to support the imposing theory, in which all their hopes are involved?

Why should not Unitarians hold them to this as a condition of their triumph, as the only ground, on which, as logicians, they have a particle of right to dogmatize as they do, and to boast of their superior strictness in adhering to Scripture authority? Until they have submitted themselves to this test; their claiming to be more evangelical than those, who differ from them, is no other than spiritual arrogance and bluster, as unchristian as it is contemptibly weak and arbitrary. If they are disposed to *prove* themselves right, that their professed concern for others, judged to be in damning error, is any other than scornfulness and pride; let them open a school for the erroneous, for Unitarians if you please, in which shall be taught the principles and form of a divine law for the moral world, which shuts out hope from the penitent, who had fallen into transgression, from which they desire to be renewed to righteousness, and that such a law, having dominion over all men, is to be found in the Scriptures, and is alluded to by our Savior, when he said, 'I am come not to destroy the law, but to fulfil it,' and I will be one to solicit admission into such a school as a pupil, and will humbly, patiently, and submissively sit at the feet of the Gamaliels, not excepting the minister of Essex Street Church, who shall offer themselves to establish, by proof of Holy Writ, the existence, in the oracle of God, of any law, applicable to mankind, which does not ensure acceptance and favor to every returning sinner. Until this proposal is, in substance, complied with and acted upon; I see not but that we may construe it as a tacit confession, that the ground of vicarious Atonement is not in the Bible, and if it be not there, to what good purpose will it be retained in creeds, only to serve as a test of nominal Orthodoxy, and to keep truth from breaking forth into day from the darkness of night, in which it has been so long buried?

J. F.

### SPECIAL INSPIRATION; AUTHORITY OF REVELATION.

We find in an article in the last number of the Boston Quarterly Review, some sentiments upon special inspiration, the authority of the Bible, &c., which we hardly expected to meet with in that quarter. Upon these subjects the Editor of that Journal writes as follows:

'Errors are peculiar to no one class of men. They who are called reformers and they who are called conservatives err, not because they advocate or oppose progress, but in their adoption and application of means to obtain the end common to them all. They are all brethren; their faces are really all the same way; but they all, in no small degree, mistake the most effectual means of setting humanity forward. Our transcendental theologians, saving so far as they are animated by an intenser zeal, than their opponents, are no more the party of the future, no more reformers than the others. They err by mistaking, in no small degree, both the end and the means. Their merit consists in their assertion of the inspiration of all men, and thereby declaring all men to stand in intimate relation with their Maker. This is a great and glorious truth; but it is not the whole truth. Their opponents, in rejecting this truth, (quere. Have they ever denied it?) are wrong, and mischievous in their influence. But these opponents contend for another truth equally great, and equally if not more essential,—the SPECIAL INSPIRATION OF INDIVIDUAL MESSENGERS, as the providential agents of the progress of the race.

The tendency of the transcendental theologians is to overlook the agency of these special messengers, these providential men, and to assert the sufficiency of the inspiration common to all men. Hence Bibles and Messiahs to them are but natural occurrences, and entitled to no special reverence or authority. Through the aid of Bible and Messiahs they have grown so large, that they fancy Bibles and Messiahs are no longer necessary; nay, that they were never necessary. We have no sympathy with this tendency. Undoubtedly all men stand in intimate relation with their Maker; undoubtedly all men are inspired, for all men love; undoubtedly many of the great essential elements of religious faith have been so far assimilated to the life of humanity, as to be now natural religion; and, therefore no longer needing, with the more advanced nations of the earth, a positive supernatural revelation either to assert them, or to confirm their authority; but, after all, it is mainly through the agency of specially inspired, and extraordinarily endowed individuals, that the race is itself improved; and through Bibles, prophets, Messiahs, revelators, that it has attained its present growth. God is nearer to us than transcendental theology teaches. He is near us, not merely in the fixed and uniform laws of nature, but with us in his providence, taking free and voluntary care of us, and tempering all events to our strength and condition. God is not a resistless fate, an iron necessity, inaccessible to human prayer, which no tears, no entreaties, no contrition can move; but a kind and merciful Father, who hears when his childdren cry, and is ready, able, and willing, to supply all their wants. True, we see him not, know him not, save in his manifestations, save in the effects he produces, and so far as he enters, by his power and love, into his creatures. But this we know, that we have never sought help of him in vain; and have never gone to him with a broken and contrite spirit without finding relief. We see a special as well as a general providence in the history of individuals, and of the race. All is not the result of natural tendencies. Moses, no doubt, embodies in himself all the tendencies of his people, but how much more! These tendencies did not produce him and his legislation; for ages on ages were requisite for his people to come up to his level, to reach the point where his legislation must cease to be an Ideal for humanity. The absurdest of all theories is that, which would make Moses the natural production of his age and people; and that people, utterly incapable of comprehending him; so sunk in ignorance as, the moment his presence was withdrawn, to fall down and worship a calf of gold!

We have indeed no sympathy with Jewish exclusiveness, none with the doctrine that teaches God had disinherited all nations, but the Jewish; and we may add, just as little with the modern doctrine, that,

> 'Out from the heart of Nature roll'd
> The burdens of the Bible old;
> The Litanies of nations came,
> Like the volcano's tongue of flame,
> Up from the burning core below,—
> The canticles of love and wo.'

This is to mistake the effect for the cause. These litanies came not from the 'burning core below;' but they came from God, and kindled that 'burning core.' They orignated not in the human heart, sprung not from the effort of the soul to utter or to satisfy its own inherent wants; but they came from abroad, to create in the soul a deep want for God, and to make the heart and flesh cry out for the living God. Tell us not that nature has produced the Bible. Man has not degenerated; he lives in as close communion with nature as ever,—has the same senses, the same soul, the same 'burning core,' and yet out from his heart no Bible rolls its 'burdens.'

Christianity is no natural production. It had, no doubt, its reason in the age in which it was born; it was, no doubt, that to which all preceding progress pointed, which all the previous tendencies of the race demanded as their fulfilment; but if it was the mere natural and inevitable result of the natural development of the human race, why appeared it not first where that development was most manifest? Why was not its first appearance in Athens, Rome, or Alexandria, and in the Temples, the Mysteries, or the Schools instead of a by-corner of the world, in an obscure hamlet, and in the person of an obscure peasant, followed by humble fishermen, and despised publicans? Had the tendencies of the age reached furthest, become most manifest, the development of the race most advanced with the fishermen and boatmen on the Lake of Genesereth? Undoubtedly Christianity was the last word of Oriental and Grecian philosophies; a word for the utterance of which all previous providences had been preparing the way; but a word none but God could utter; and not till he had uttered it in thunder tones from his dwelling in the heavens, and his well-beloved Son had echoed it from the cross and the tomb, could the nations hear it, and leap at the sound,

For ourselves, we confess our utter inability to explain the past history of the race on the theory of natural development, or even on that of the supernatural inspiration which we believe to be common to all men. That history is all bristling with prodigies, which are inexplicable to us, save on the hypothesis of the constant intervention, in *a special* manner, of our ever-watchful Father. It is through the agency of prophets, and messengers, and Messiahs, specially and supernaturally endowed by God's spirit, coming when they should come, that the race is initiated into higher and higher degrees of moral and social life. It is our profound belief in this agency, that sustains us in the darkest days, and enables us to hope in the midst of despair. It is because there is a God, a great and good God, who never deserts his child, humanity, but is always near and able to succor, that we look forward to a higher moral and social state; and have the courage and the strength, though single-handed and alone, to demand progress, and to labor for it. We have thought differently in our day; but let this confession, written while tears of contrition and joy are falling fast, plead our pardon.'

Again of the sufficiency and authority of the Bible, he says:

'Nor let it be supposed, that in clinging to the Bible and Jesus, men are mere conservatives, that they have no aspirations. Some of the truths of the Bible have been assimilated; a portion, if we may so speak, of the Divine life of Jesus, has become the life of Christendom. Some portion of the Christian Ideal has been realized. But not all. There are depths in that of Hebrew Book, which no human plummet has sounded; heights in the life of Jesus which no human imagination has scaled. In contending for the Christianity of the Bible, and of Jesus, we are not looking back but forward; for we are contending for truths far, far in advance of our age. Here is the truth of those who war against what is called transcendental theology. They see, as well they may, in the rich store-houses of the Gospel, of the Bible, of Christ, enough for the warmest heart, the profoundest intellect, the loftiest aspiration. Their error, if error they have, is in misinterpreting Christianity, in not being true to the law they acknowledge, in not laboring with sufficient faith and energy to realize the Ideal of Christ. They are hearers and not doers of the word. They are as the man who seeth his face in a glass, and then goeth away and forgetteth what manner of man he was. Let them really bring out the Christian Ideal, and labor with zeal and energy to form Christ, the hope of glory, in the individual and in the race, and they will be true and efficient reformers. Their works will live after them.

Nor, again let it be supposed that they who cling to the authority of revelation, are necessarily inimical to the rights of the mind or to progress in the knowledge of truth. The Christian Ideal, so far as realized, needs no foreign authority. The human mind is equal to it. But what is the authority for that Ideal, so far as yet unrealized? The individual reason? Alas! we have seen enough of mere individual reason. It is impotent when it has not, for its guide and support, the reason of God, speaking not only to the heart, but through revelations and the traditions of the race. The great doctrine we are laboring to establish, the reforms we would effect, we confess our inability to demonstrate by mere individual reason. We ask for them, both on our own account, and on account of others, a higher authority than mere individual reason. That reason may be sufficient for here and there one. But how can it suffice for the ignorant, the bigoted, the superstitious, the incredulous, the sensual, the wicked; the men in whom conscience slumbers, love sleeps, and only the world with its impurities, is awake? Alas! man's word is impotent to arouse them; man's authority too weak to command even their attention. They may speculate with us, or debate with us, but not act with us, not live with us, for God or for man. You must go to them with a higher authority than your own; speak to them in a Name, above all names, and which they dare not resist, or your preaching and efforts will be fruitless. Deprive the preacher of the authority of God, let him go in his own name, not as the messeager of God, and men will laugh at his truths, and mock at his most earnest expectations. No. They are sorry reformers, who would reduce God to nature; and the authority of his word to that of the individual reason, varying with every individual, and with every age.'

### IMPARTIALITY OF THE DIVINE GOODNESS.

This impartiality will be manifest, if we reflect, that far the greatest and most numerous of the divine favors are granted to all, without any discrimination.

Look, in the first place, at the natural gifts of Providence. The beauty of the earth, the glories of the sky; the vision of the sun and the stars; the beneficent laws of universal being; the frame of society and of government; protecting justice and Almighty providence—whose are these? What power of appropriation can say of any one of these—"this is mine and not another's?" And who one of these would you part with for the wealth of the Indies, or all the splendors of rank or office? Again, your eye-sight—that regal glance that commands in one act, the out-spread and all-surrounding beauty of the fair universe—would you exchange it for a sceptre or a crown? And the ear—that gathers unto its hidden chambers all music and gladness—would you give it for a kingdom? And that wonderful gift, speech—that breathes its mysterious accents into the listening soul of thy friend; that sends forth its viewless messages through the still air, and imprints them at once upon the ears of thousands—would you barter that gift for the renown of Plato or of Milton?

No, there are unappropriated blessings—blessings which none can appropriate—in every element of nature, in every region of existence, in every inspiration of life, which are infinitely better than all that can be hoarded in treasure, or borne on the breath of fame. All, of which any human being can say, "it is mine," is a toy, is a trifle, compared with what God has provided for the great family of his children! Is *he* poor to whom the great store-house of nature is opened, or does he think himself poor because it is God who has made him rich? Does *he* complain that he cannot have a magnificent palace to dwell in, who dwells in this splendid theatre of the universe?—that he cannot behold swelling domes and painted walls, who beholds the "dread magnificence of heaven," and the pictured earth and sky! Do you regret the want of attendants, of a train of servants, to anticipate every wish and bring every comfort at your bidding? Yet how small a thing is it to be waited on, compared with the privilege of being yourself active—compared with the vigor of health and the free use of your limbs and senses: Is it a hardship that your table does not groan with luxuries? But how much better than all luxury, is simple appetite!

The very circumstances which gain for the distinctions of life such an undue and delusive estimation, are such as ought to make us cautious about the estimate we put upon them. They are distinctions, and therefore likely to be overrated; but is that a good and sound reason why we should affix to them an undue importance. Are the palaces of kings to be regarded with more interest than the humbler roofs that shelter millions of human beings. What more is the marriage of a queen—to the individual mind—though surrounded with the splendor and state of a kingdom; though accompanied with shining troops and announced by roaring cannon—what more is it than that marriage of hearts, that is every day consummated beneath a thousand lowly roofs? The distinctions of life, too, are mostly factitious, the work of art, and man's gifts, rather than God's gifts; and for that reason I would esteem them less. They are fluctuating also, and therefore attract notice, but on that account too, are less valuable. They are palpable to the senses, attended with noise and show, and therefore likely to be over-estimated. While those vast benefits which all share and which are always the same, which come in the ordinary course of things, which do not disturb the ordinary and even tenor of life, pass by unheeded. The resounding chariot, as it rolls on with princely state and magnificence, is gazed upon with admiration and perhaps with envy. But morning comes forth in the east, and from his glorious chariot-wheels scatters light over the heavens and spreads life and beauty through the world: morning comes, and noontide sets its throne in the southern sky, and the day finishes its splendid revolution in heaven, without exciting, perhaps, a comment or a reflection. The pageant of fashion passes, and has the notice of many an eye, perhaps, to which it is all in vain that the seasons pass by in their glory; that nature arrays herself in robes of light and beauty, and fills the earth with her train. To want what another posesses, to be outstripped in the race of honor or gain, to lose some of the nominal treasures of life, may be enough with some of us, to disturb and irritate us altogether; and such an one shall think little of it that he has life itself and that he enjoys it; it shall be nothing to him that he has quiet sleep in the night season, and that all the bounties of the day are spread before him; that he has friends and domestic joys, and the living fountain of cheerful spirits and affectionate pleasures within him.

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We take the following extracts from an admirably just and discriminating critique on Paley in the last number of the North American Review.

### CHARACTERISTICS OF PALEY.

There are those, who, filled with the spirit of an age fond of exaggerating the merits and successes of its own sons, while it regards the lights of a former generation with a supercilious and hypercritical air, can see nothing but the marked defects of Paley's mind and writings, and are wholly unable to account for his extraordinary influence and popularity. That many acute and philosophical treatises on the same subject, replete with the learning and science of the present day, are already becoming the property of spiders and trunk-makers, while a writer who had no genius for metaphysics, and who committed blunders in speculation which tyros can laugh at now-a-days, is universally read and admired, is for such critics a puzzling and mortifying fact. There is no physic that can purge away self-conceit, and no logic that can disarm or silence prejudice. We might else hope, that a fair consideration of the strong and weak points of this author, would clear up some difficulties in this problem, and assist such individuals in reconciling their theory with the facts in the case. But though it may not shake preconceived opinions, or put an end to cavilling, it may serve to place in a clearer light the questions in dispute, and supply some hints for a general solution of them. An attempt to define with accuracy the characteristics of a writer, and the nature and scope of the argument which he employed, may remove some prevailing misapprehensions respecting both.

The three principal works of Paley, his 'Moral Philosophy,' 'Evidences of Christianity,' and 'Natural Theology,' appear to be animated with nearly the same purpose, and executed on a very similar plan. The aim is entirely a practical one, the writer desiring to produce a particular effect upon his readers, and keeping this end in view throughout with a remarkable unity, both of design and performance. And a great part of the effect which his works produce is probably due to the clear manifestation of this simplicity of purpose. The reader perceives at once, that the author is honest; is not playing with him; is not thinking of his own appearance or reputation; is not desirous of displaying his stores of learning and science, or of exciting admiration by his eloquence, the subtilities of his reasoning, or the originality of his views. He goes straight forward to his object, to convince his readers of some great truth, or to persuade them to a certain course of conduct. There is none of the sensitiveness of an author about him;—none of that petty feeling, which is nervously alive to a charge of plagiarism, but seeks every opportunity to pilfer without being detected; which will set forward a poor or weak argument in preference to a better one, because the former is all his own, while some one has used the latter before him. All was manlines and fair-dealing on the part of Paley. His inquiry respecting an argument or a remark was not, whether it was new, or bore the appearance of ingenuity, or opened a field for eloquent amplification;—but whether it was *effective*; whether it advanced his main, his single purpose. He took his materials wherever he could find them, no source being too suspicious, or too low, or too common, provided that it afforded matter, which furthered his ends.

### HIS HONESTY.

It may seem strange to put forward *honesty* as one of the great merits of Paley, and the main source of his popularity and influence. But the truth is, that this quality is far more rare among the writers on such subjects, than is commonly imagined. Men have published works on natural theology, not to prove the existence of a God, but to show their own metaphysical acumen; nay, sometimes they have written them only to *disprove* the common notions on the subject, and to manufacture a deity suited to their own purposes, and consonant with their philosophical system. They have filled huge tomes with the evidences of Christianity, which should have been lettered on the backs, 'Proofs of the Author's Erudition.' This same quality of perfect honesty, this forgetfulness of self, and entire devotion to the avowed object, whether it be the pursuit of truth, or the inculcation of virtue, can be attributed to but very few of the great writers and thinkers of any age. It manifests itself in simplicity and raciness of style, and earnestness of manner, which produce their effect not merely on a few individuals or on a particular class, but work equally upon the minds of all persons, and exert an influence, that, in breadth and depth, appears wholly disproportionate to the means employed. An indefinable charm runs through books composed in this spirit, which enlists a vast majority of minds in their favor, in spite of the faults, numerous and glaring though they be, which keen-eyed criticism detects, and malevolent or envious feelings expose. And the attraction continues, moreover, for an indefinite period; for, not being dependent merely on novelty, it does not disappear with the first gloss.

### HIS THEORY OF MORALS.

The practical and Socratic turn of the writer's mind, and his aversion to general speculations, appear most obviously in his book on Moral Philosophy, which, able as it is, is far more exceptionable in theory than either of his subsequent publications. it appears difficult to account for the fact, that one of such pure intentions and character could contrive a system of morals, that is so unsound in doctrine and pernicious in its results. We refer only to the definition of virtue, on which the work is based, for the subsequent portions of the volume, relating entirely to practical ethics, are nearly faultless in design and admirably executed. The definition consists of three clauses, in each of which a grave error is involved. 'Virtue consists in doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness.' It is enough to say, that benevolence is not the *whole* duty of man, that right is of inherent and necessary obligation, anterior to all command, and that a selfish regard to our future welfare, far from constituting the only proper motive, vitiates the whole act, and is destructive of the very essence of virtue. But the error of forming such a grossly erroneous definition is palliated, when we observe, that benevolence is among the most important and comprehensive of all our duties, and one which most needs to be stimulated; that the divine command supplies the most imposing and effieient of all sanctions to the moral law; and that looking to reward only in a future life is such a refined and pure regard for our own happiness, that it hardly deserved the name of selfishness. This account of virtue, therefore, though wholly erroneous in theory, may easily be mistaken for a most useful one in practice. It is precisely such a one as a moralist would be likely to frame, who, careless about merely speculative truth, and indifferent to the praise of originating a complete and elaborate system of ethics, should make it his only aim to be practically useful to his fellow-beings, by alluring them in the most persuasive manner to the practice of virtue. We do not mean, that Paley actually saw the error of his own theory, and passed over it intentionally, because he believed a faulty definition would be more useful than a correct one. He had far too much reverence for truth, too firm a belief that whatever is erroneous or false is also least expedient, to stoop to such an unworthy course. But the whole cast of his disposition inclined to practical benevolence; his whole ambition centred in the desire of doing good to his fellow-men. In his investigation of any subject, he was led by an imperceptible bias to that conclusion, which promised most effectually to subserve the interests of mankind. Those who are most loud in their denunciations of his base and selfish morality, would do well to imitate his philanthropy, while they avoid his faulty and mistaken speculations.

### HIS MANNER OF TREATING HIS SUBJECT.

Though he sometimes handles general principles with ease and correctness, his mind was not naturally a comprehensive one. He divided a subject into minute parts, and considered them in succession. In argument, he attached himself to the strong points of his subject, and flashed the light of a dark lantern upon them, while their branches and connexions with the surrounding parts were left in obscurity. his reasoning can seldom be confuted, but the opponent may sometimes get out of its range, by taking up the matter from a side which he had never contemplated. This defect, again, arose from the wish to adapt his work to common minds. He chose that aspect of a question, which most readily offers itself, and presented it with such force and clearness, that the inquirer remained satisfied with the demonstration, and felt no desire to pursue the subject further. Paley was cautious about overlaying the argument' or wearying the beholder with an attempt to stop every crevice in the walls, when the first glance showed that the fortress was impregnable. His work was deficient in scientific completeness, but it answered its end; it convinced the reader. There is no wordiness, nor mysticism, nor affectation of technical phrases in his writings. He never seeks to get out of a difficulty by raising a cloud of words, nor to escape from reasoning by running into declamation, nor to evade an argument in any matter whatever. There is a delightful simplicity and *bonhommie* in his clear and powerful way of stating an objection, which he then proceeds to demolish in the same plain and forcible manner. Frankness and candor breathe from every page of his writings, and one relishes these qualities the more under such circumstances, because they are not usually to be found in controversial writings of the same class. Men have written in defence of morality and religion, as if the sacredness of the subject absolved them from all obligations to use courtesy and fairness towards an opponent, and justified all wiles and stratagems by which a victory might be obtained. Paley stooped to no such unworthy practices, and his fair-dealing is rewarded by the docility of the reader, who soon finds himself compelled to follow submissively the train of argument, and seldom closes the book without having conceived an affection for the author. Indeed, the whole character of the writer, in all its strong and honest features, is imprinted on the work; Montaigne did not convey a livelier image of himself to his readers. Much of the indefinable charm, which invests his writings, must be attributed to this unconscious self-portriature, though much is due also to the admirable qualities of his style. His chapter on 'Reverencing the Deity,' has always appeared to us one of the most masterly compositions in the English language. It will suffer little by comparisou with Lord Bacon's noble essay on Atheism, which, like the chapter in Paley, consists of only three or four pages, but is lighted up by the most brilliant flashes of the writer's glowing imagination.

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### ENGLAND AND CHINA.—MR. J. Q. ADAMS' LECTURE.

Messrs. Editors,—The venerable Ex-President has appeared in the arena as an advocate for England, boldly undertaken the defence of her war with China, and attempted her justification. The whole undertaking has "jarred harsh discord" with the settled opinions of the community. The high places of criticism seem to have been awed into silence.

And yet this should not be. The antidote should have been, as nearly as possible, contemporaneous with the bane. They should have gone out to the public, hand in hand, that the seeds of evil might be blighted as soon as sown. I doubt not, that in so far as our own community is concerned, no injury will be effected. But, in another respect, great evil is done. The opinion of the Ex-President, endorsed with all that weight of authority, has gone across the water, spurring England onward to her work of bloodshed—where every tone from our country, wafted to her shores, should have been of indignation, of reproach, of shame!

The exordium to this remarkable lecture embraces some valuable comments upon the definition of the various phrases, Law of Nature, "Laws of Nations," &c., after which, Mr. Adams proceeds to lay down the principles upon which justice demands that the argument should be predicated. In so far as China is concerned, it being a heathen nation, it is requisite to consult the Law of Nature alone; but whenever *Christian* nations are involved in the question, the *Christian* law of right and wrong must be the basis of considération. It is of great importance that this righteous distinction, laid down by the lecturer himself, should be borne in mind, during the discussion upon his treatment of the subject, and the decision upon the merits of his performance.

He then proceeds to comment upon three positions, assumed by Vattel, in reference to the Law of Nature as applied to Nations. The first is, that it is the duty of every nation to regard the interests of every other as well as of its own; the second, that it is a *prior* duty to consult, in the largest measure, its own prosperity and happiness; and the *third*, that it is the *keeper of its own conscience*, and is at liberty, in compliance with it, to impose such restrictions upon intercourse with others, as may seem to it politic and advantageous.

Mr. Adams contends that the first and second of these positions are diametrically opposed to each other; for that the pure selfishness inculcated by the second, is incompatible with the philanthropy of the first. He argues, *intimately in this connec*

*tion*, that, since the Christian law demands that "thou shalt love thy neighbor *as* thyself," to consult his own selfish prosperity *first*, and seek the interests of others afterwards, is wholly unjustifiable; and proceeds to apply his decision to the condemnation of China. In this he strangely, it seems to me, defies his own principle, laid down in the outset, that the law of nature must not be amalgamated with the Christian rule of right and wrong, *except when applied to Christian nations*; and this extraordinary involution of the just distinction runs through and vitiates all the remainder of his reasoning. Indeed, his definition of the law of nature is wholly tinged and modified by Christian precept. It will probably be hard to controvert Vattel, at this late day, and identify the "Do as you would be done by," with the dictates of pure nature. By the law of nature, the idea of *property* involves also the idea of the perfect right to manage it *at the pleasure of the owner*. He may preserve it wholly to himself, may dispose of it for a fair equivalent or give it away for nothing, as he chooses. And none may gainsay or thwart him in his course. The Law of Nature must be deduced from the mental *instincts*, and their developments, as displayed by nations, *that are purely in a state of nature*. It is not a matter of arbitrary assumption, or hypothesis; and the mental instincts support her in this position in regard to property. Churlish, unsocial, unchristian as it might be, have I not a right, being owner of a piece of land, to cover it with what edifice I choose? May I not make it round, triangular or square? May I not insert it full of windows, or have it without a pane? May I not paint it green or red, or blue—or diversify it with alternate stripes, of all imaginable shades, of every color.' May I not fence it in, or fence it not? May I not enclose it in a lofty wall, with a little aperture in the fastened gate, and say to my butcher, baker or milkman,' 'you must trade with me through this hole? Thro' this and this only, goes out my money—through this and this only come in your viands?' They may scornfully refuse the inconvenience, but have they a right to batter down my wall, because they dislike to trade with me, on my own terms, *on my own premises?*

Is not this precisely the case with China,—and is it not preposterous to say, that according to the *law of Nature*, she has not a right to conduct her trade with foreign nations,—*which trade they have earnestly solicited*,—according to her own requirements *within her own premises?*

In his peroration, Mr Adams remarks, 'Do I hear you inquire, what is all this to the Opium question, or the taking of Canton? Those, I answer, are but *incidents* in that *movement of mind* on this globe of earth, of which the war between Great Britain and China is now the leading star.' This unchristian war, the leading star in the movement of mind! It may be.—There is much of truth in the assertion, that all great impulses to advancement have been begun in blood. But the calm, triumphant, exulting tone in which the announcement is made,—when we consider its author,—excites our sad astonishment. There are teachers among us in this day of startling opinions, who can contemplate with pleasure the most terrific wickedness, if it be only productive, in the providence of God, of important results. A Carlyle can descant, in phrase of jubilee, on the French Revolution,—its guilotines and headless trunks and streams of blood,—in view of its position as a *movement of mind!* It is a dangerous, an accursed thing, this merging of individual responsibleness in the value of consequences—especially when urged as a spur to continued evil. 'It must needs be,' says the Savior,' that offences come. But woe be to that man by whom the offence cometh!' May I not make a substitution in this connection, and say, 'It must needs be that *improvements* come—but woe unto that man by whom the improvement cometh?' The crucifixion of Jesus the Christ, was a glorious thing for human advancement. Will Mr Adams say, in excuse of the crucifiers, that the sufferings of Christ were but *incidents* in that *movement of mind*, of which his crucifixion was the leading star? And Mr Adams is wrong in declaring that the Opium question does not affect the justice of England's cause. It was the immediate occasion of the war, and has been identified with its progress. This is incontestibly proved by the fact, that, by making full restitution for the opium that was destroyed, China might have again placed her relations with England on an amicable footing. So far as the *right* is concerned, the *opium* trade hangs like a mill-stone about the neck of England; and this war with a barbarous nation, whose origin was in ruthless wickedness, will add another to the catalogue of her dreadful deeds—print another page, in letters of blood, in the distained and disfigured volume of her History. Such will be the verdict, it seems to me, of every mind that is governed by Christian principle.

H.

### LIFE.

Human life beautifully resembles the divisions of the solar day. Birth is the dawn—youth the sunny morning—ripe manhood the meridian—old age the evening, and death the night which folds us within its dark curtain, and we sink to rest, in the firm hope, (if we have been faithful to the great trust committed to us,) that when the brief trance is past, we shall open our eyes on a world of more than Eden freshness and beauty; and with recreated spirits and vivified energies, arise and walk forth amid the beams of a sun, whose light shall never be darkened.


# CHRISTIAN REGISTER.

BOSTON, JANUARY 15, 1842.


### DR. LARDNER.

We have refrained hitherto from alluding to this individual, in the hope that it would not be necessary for us to sully our columns with his foul name. When it was first announced that he proposed giving a course of lectures in this city, we considered it morally impossible for him to procure an audience. We could not believe that in a place, of whose intelligence and virtue we have been disposed to boast, and whose means of instruction through lectures, and lecturers of native growth, of pure morals, and unsullied names, are ample, any one, who cared ought for the welfare of the community, or his own reputation, would be willing to listen to the instructions, upon any subject, of a man, who has been publicly and judicially condemned for a crime, surpassed in the abhorrence its guilt excites, only by the contempt we feel for its baseness. We are grieved and mortified to find ourselves mistaken in our estimate of the standard of moral taste and principle among us. We understand that something like an audience, a number so large that he can address them as 'Gentleman and Ladies,' attend upon his lectures, and that among them are some, who have been ranked among the most respectable of our citizens, and others, whose position and relations to the public are such, that if self-respect did not deter, regard to the great interests entrusted to their charge should have prevented their being found among his listeners. We perceive with pain, also, that some of the secular prints advocate attendance upon his lectures, and that nearly all of them, even those, which, when the news of his crime first reached us, were most indignant in their reproaches, and thought no epithets of censure and condemnation too severe to apply to him, have been ready enough to publish his advertisements and pocket his money.

We cannot approve of this. We are aware that our religion prefers 'mercy to sacrifice,' and does not permit us to cast utterly without the pale of our sympathies and kindness any one, whom God permits to live, however vile a wretch he may be. We would not do this. We would let Dr. Lardner pass through life unmolested. We would have him go into that retirement which, if he were truly humble and penitent for his crime, he would in his mortification and sorrow seek, and then, if occasion offered, we would extend toward him all the kindness, forbearance and sympathy he could claim, or might need. But we would not exalt him to the high places of public instruction. We would not dishonor science by encouraging and receiving as its public Teacher one, who in his personal character and conduct has done, and *is still doing* violence to those high principles of moral purity and goodness, from which if she be dissevered, science is useless. We would not aid in bringing disgrace and contempt upon an office, which is becoming of such vast importance in our community,—that of a Public Lecturer,—by encouraging and upholding in the discharge of its high functions, a man who is at this moment violating the Laws of God and this Commonwealth, living in open and unblushing adultery with a woman, whom he has seduced from the affections of her husband, and to whom he has never been married. We would not—but let our correspondent speak. We had written thus far, when we received the following communication.

*Boston, Jan.* 12 1842.

*To the Editors of the Christian Register.*

GENT:—Within the last few weeks an event has taken place in this city, which has led many to reflection. One who has been well known as an accomplished scholar, but who, notwithstanding his literary attainments has been guilty of one of the darkest crimes which can disgrace civilized life, has stood among us a public teacher. His lectures have been attended by some of our best citizens, and nearly all the papers, connected with the daily press, have admitted his advertisements and maintained a resolute silence in regard to the man; while the columns of some papers have even vindicated his cause.

Can it be that in the papers of this city we may not find the honest statement of truth? It has been intimated by more than one that no communication, tending to place the character of Dr Lardner in a true light, could find its way into some of our most respectable papers. Can it be, that the petty consideration of an advertisement fee will check the expression of honest conviction?

When the poor man sins he is branded with shame, shall it be said that in this city a man who has been guilty of the blackest crime shall publicly lecture, and the Editors of the public press shield his name from that just censure which should ever follow the transgressor?—Shall the ignorant man be punished for his sins, and the accomplished scholar pass unrebuked?—Is the light of science to blind us so that we cannot see the foul features of iniquity?

It appeared in evidence in the trial of Dr. Lardner, that he had employed all his power to bring about his base design, and an unfortunate woman, the wife of his friend, the mother of three children, by her unlawful connection with Dr. Lardner, while she fell a victim to him, brought disgrace upon those who should have looked up to her for counsel and guidance. With such well established facts before us, can those who are interested in sound morals consistently attend these lectures? Will they, on account of his literary acquirements, overlook his atrocious deeds and reward him by public patronage and applause?

A man of extensive knowledge, who has been capable of such conduct and fled from his country covered with disgrace, shall he be thus met?—If so, then let our Courts of Justice be closed, and the prison-doors be thrown open! Why do we condemn the ignorant to a dungeon, and let the enlightened stand before us stained with guilt, as the instructors of the people? W.

### EXCUSES FOR NEGLECT OF PUBLIC WORSHIP.

Messrs. Editors,—I wish to ask the candid attention of such of your readers as need to give attention to the subject, (and there are some such,) to a consideration of some of the excuses, with which many justify themselves, either in the entire neglect, or the irregular observance of public worship. I have no disposition to speak on this subject with any harshness or severity. Nay, I am disposed to give to every excuse its due weight, and always to put the most charitable construction possible upon the absence of individuals, so long as their conduct admits such a construction. I am not backward to consider and allow, that there must be days, occasions, on which detention from the house of God is unavoidable. I am aware too, that circumstances must necessarily occasion more frequent absences on the part of some, than on the part of others. For some, ill health is a valid excuse, either in their own persons, or in the persons of those who are dependent upon them for care and nursing. To some, bad weather and bad travelling are a legitimate excuse, especially if they live at a great distance from the Church, have no means of conveyance, or, are of that delicacy of frame and constitution which would make exposure dangerous; though in many instances doubtless this apology is seized on upon the Sabbath, where one would be called effeminate, who should use it on any other day as a reason for neglecting any duty, and especially for foregoing any pleasure. Still this, and a variety of other reasons may sometimes furnish a satisfactory and valid excuse for absence from the public sanctuary.

But there are other excuses by which some attempt to justify themselves, which are not so satisfactory.

1. The first that I shall consider, is that of fatigue and exhaustion from the labors of the week. There are seasons of the year doubtless, and particular emergencies, when extra labor, and consequent fatigue are unavoidable. And doubtless, it will sometimes be the case, that a person will be rendered in consequence less capable than he could desire of making a profitable improvement of Sabbath privileges. But I ask, if this need often to be the case with any one, whose disposition is not either too worldly, or too indifferent about the greater interests of the soul? Nay, need it ever be the case with so large a proportion of any congregation, as may be necessary through their presence in the sanctuary to give to their minister the needed assurance, that he is not spending his time and employing his abilities to little purpose? And seldom, I imagine, in the case of any individual, is it a valid excuse in the court of conscience and of God. If one is not so fatigued by the labors of the preceding week, as to be unable to move about and attend as usual to affairs at home, what possible inconvenience can it be to him, so far as bodily exertion is concerned, to give his attendance at Church? Nay, I appeal to every one's experience, and ask if he would not, by so doing, generally feel more refreshed in body and mind, than if he were to suspend and benumb the faculties of both, by spending all the day in lethargic listlessness and sleep? After the accustomed repose of a Saturday's night, which, I apprehend, is usually quite as prolonged as that of any night of the seven, instead of hardship, is there not refreshment rather, in preparing oneself for the sanctuary, and in going forth to breathe the pure and bracing atmosphere, instead of courting stupifaction at home? Does it not raise one's animal spirits, and reanimate and enliven his soul, giving a healthful glow to his better affections, to meet around the altar of social worship the countenances of neighbors and friends, beaming with the interest and expectancy, which bespeak the more ennobling sentiments and aspirations of our nation? To all sincere and earnest souls, is there not a soothing and elevating influence in devotion, in strains of sacred harmony, and in meditation upon the most exalted themes,—an influence, which shall extend even to the body, more refreshing and restorative to its worn and exhausted energies, than if we were to repose the live-long day upon a bed of down, in utter stagnation of thought and soul? However one may urge the excuse now under consideration, it is my firm belief, that in most cases, he would find more positive relaxation, and purer enjoyment by a devout and faithful attendance upon public worship, than he could by spending the day in idleness at home. And if he thinks to avoid the force of this argument, by saying that he does not spend the day in idleness, then his excuse fails altogether; for if he is not too tired to be busy at home, he is not too tired to discharge the duty, and avail himself of the benefit, of attending public worship.

But let me come into closer conflict with this excuse. One says to me,—and he is not a poor man, bound down to perpetual labor by inexorable necessity; he could live very comfortably, upon less than he is able to earn,—but he says to me, the nature of my week-day occupations is such, so completely exhausting are they to body and mind, that I am absolutely disqualified for making any profitable use of the public exercises of religion. I must give myself up to entire repose and relaxation on the Sabbath, or I should be in no state to resume my labors and cares on Monday. I approve of their going to Church who are in a state to be benefitted by so doing, but as for me, if I would derive any solid benefit from the Sabbath, I must make it emphatically a day of rest,—rest from all exertion and all excitement. I am very sorry for it, but if I do go to Church, I find it very difficult to keep awake—and might as well be at home for all that passes there; it is to me in fact as fatiguing a day as any in the seven. And I read that the Sabbath is made for man, and not man for the Sabbath.'

Precisely so, I say to this objector. The Sabbath *was* made for man; but for man the *immortal*, no less than for man the animal. It was set apart and hallowed for the advancement of man's *spiritual interests*, no less than as a season of rest from those pursuits which concern only his earthly interests. The Sabbath *was* made for man; for the improvement of his moral and spiritual faculties and affection; for that discipline of mind and soul which are essential to his highest dignity and happiness; for the edification and training of his rational and immortal nature, that it may enter with joy and honor upon the pure and spiritual occupations and pleasures of eternity. Greatly do all men, and yourself not the least, need a day like this, which shall *compel* you to suspend your accustomed toil for the goods that perish in the using, and *solicit* your attention to the things which concern your everlasting peace. If the life of an animal be endangered by his falling into a pit, you have indeed a right to pull him out on the Sabbath day. Or if a child be famishing for bread, it is your duty if it be necessary, to pluck the corn that may be needful for him. But what right have you, permit me to ask in his name, who is the Lord also of the Sabbath day, what right have you so to burden yourself with worldly cares and labor, as habitually to disqualify yourself for the spiritual uses of the Sabbath? If it is a day of rest, why exert yourself to save a mere instrument of worldly profit and use, any more than to seek the means of spiritual improvement? and whence moreover arises the necessity which you plead in excuse of your neglect? Whence but from that very *worldliness of heart*, that overweening desire of temporal gain, which you ought to come here to have rebuked, and if possible driven out of you? No: no: it is true enough, and sad as it is true; ye *cannot* serve God and mammon; ye cannot abandon yourselves, heart, body, and mind, six days to the world, and on the seventh find much capacity in either to improve and enjoy the spiritual exercises of the sanctuary. Will you go on to the day of death and judgment pleading this excuse? Supposing the next Sabbath were the last—suppose it were *announced* to you, that it should be the last that you should be permitted to spend on earth, and you should be warned to devote it to those concerns respecting which you are to be called to account at the end of the coming week. Would you still say that you must devote it all to needful rest from the fatiguing avocations of the previous week, that you may enter upon them with renewed vigor on the morrow? Were you so to do, wherein would you be a whit more foolish, than you are now in the use of the same apology? Which emergency would be the greater, if the thing should happen which we have imagined? the temporal, or the spiritual? The latter, certainly. And is it diminished at all, think you, by being spread over many successive weeks? Let none ever try to satisfy their consciences with this excuse. Very seldom can there be necessity for any one's so fatiguing himself through the week, as to unfit him for the profitable observance of public worship; and if there *be* anything in the nature and variety of one's occupations, so unfavorable to the proper use and enjoyment of the Sabbath, it may be a reason for his modifying or changing his occupations, but never an excuse for neglecting the duties and opportunities of public worship. Every one should say to himself, 'I must, I will have one day in seven, which I may devote to the worship of God, to meditation upon the wants and interests of the soul, and to the preparation of my spirit for that everlasting rest, which remains for the people of God. There must be something wrong in my pursuits, or my heart must be too much devoted to worldly affairs, if I cannot redeem the Sabbath to the special service of my higher nature.'

2. But there are some who put a bold face upon the matter, and are willing to have it distinctly understood, that they absent themselves from public worship, on account of *indifference*. They are not *inclined* to go to church, and they care not who knows it, for it is nobody's busines but their own. They do not object to public worship. It is unquestionedly a wholesome and necessary institution. It may be a benefit to society, and necessary, perhaps, to keep alive the sense of religion in the public mind. But as for themselves, they do not particularly feel the need of it, and think that they can be quite as religious without going to church. They are ready, as good citizens, to contribute their due proportion to the support of public worship. And they are willing for all to avail themselves of its privileges who value them. And in return they wish to be left to act their own pleasure, to go to church if they please, and when they please, to stay at home. And if they choose to stay at home altogether, why, it is their concern and no ones else.

Now this may seem very plausible to those, who seek to excuse themselves for the neglect in question; but so far as it proceeds from the head, it is an excuse built upon a very narrow view of the subject; it argues a very imperfect conception of the nature and extent of human relations and duties. It savors somewhat of arrogant assumtion certainly, for any one to say, that he can derive no benefit from an institution, which is necessary to the well-being and improvement of people in general. But let that pass. I am no advocate for a pragmatial and dictatorial interference with any one's habits. But as little, I confess, do I like this convenient doctrine, that it is *nobody's business* whether we are good or bad, or whether we use or neglect our opportunities of personal improvement. I will not argue, I do not feel called upon to argue the case with this objector, whether it is probable or not that he can derive any special benefit from public worship. I will assume that he may. I will assume, that is, that I think he may if he will, as well as others. I will assume, that in my opinion, he is neglecting a duty, and throwing away an opportunity. And I will debate the question with him from this ground. It *is my* concern, and every ones concern, who sees the subject in this light. Feeling the importance of public worship to myself, and holding it to be important to all, if I have any proper sensibility on the subject, I am grieved at your neglect and indifference. You are unjust and wanting in your duty to me, and to all who think as I do, unless you act, not from mere inclination, but from the deliberate conviction of a thoughtful mind and a warm and sincere heart. And on the other hand, we should be unjust and wanting in our duty towards you, did we not say to you distinctly, that we fear that you are misguided in your judgment as to your duty, in respect to a matter that seems to us of such clear and unequivocal importance and obligation. It is a business which concerns us *mutually*. We owe it to you, to expostulate, to warn, to exhort you. And you owe it to us, as well as to yourselves and to God, to give respectful and thoughtful heed to our admonitions. The argument of irresponsibility is alike childish and heartless. There is a presumption against the religious character of the man who uses it. There is reason to fear that he is wanting in that sense and feeling of reciprocal obligations, which are necessary to a competent judgment of this matter. And if he were really as little in need of the assistance of the sanctuary as he assumes to be, he would see his obligations in a different light.

For we have not yet done with the argument. I will now grant you the benefit of your own assumption; and argue the point from that ground. I will suppose you to need, as little as you imagine, the aid of public worship, and instruction. You still have nothing to say against the institution. On the contrary, you think that it is a wholesome and important one for the public generally, you are willing that all may be benefitted by it who can. You think there are some to whom it may be necessary. And let such, you say, by all means, avail themselves of it. Have *you* then no obligations on the subject, in respect to persons of this description? Is it no concern of theirs, whether you, distinguished among the cultivated, the refined, the excellent of the earth, as you may fancy yourself, attend church or not? Do they not need every inducement and influence to cause them to make the best improvement of their religious oportunities? And are you not wanting in your duty to them, if you do not give them the inducement of your example, you, whose example must necessarily have some weight with them? I am far from saying that the influence of one's example is the only or the chief reason, which should bring him to the house of God. If he can find no better reason, he is one from whose example little good may be expected? But I say that it is a reason which will be felt by every one, in proportion to his sense of the value of religion. It will be felt by every one in proportion to the influence, which his character is likely to give to his example. And it argues badly therefore, for the sense of religion in a man's heart, when he deprives his weak brother of the benefit which his example might give him. If one may neglect public worship through disinclination, and the conceit that he can occupy his time to as much profit at home, then all may do so, and with as little presumption. The habit will spread. It will propagate itself from one mind to another, till many will be ashamed to attend public worship, since it is an implied admission, that they are weak enough to need it. I hold, therefore, that in proportion to any ones sense of the importance of religion will be the respect he manifests for its appointed means, by a faithful attendance upon them. He will feel that his habits in this respect are of some concern to the public. If any additional inducement besides his own sense of need be necessary, it will spring from a sensitive regard to the possible influence of his example upon others.

Let all, therefore, who have any sense and feeling of the value and importance of religion, cast behind them all vain excuses and contribute the whole weight of their influence to the proper observance and improvement of our religious institutions. If we value the *end*, let us show that we do so, by manifesting a proper respect for the *means*. For our own sake, for our neighbor's sake, and for our country's sake, let us not forsake the assembling of ourselves together.

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Messrs. Editors,—While there has been somewhat in late religious movements of a nature to awaken anxious solicitude, there has appeared not a little to strengthen faith and prompt to more zealous exertion. At a distance from the city, amid the quiet scenes of the country, permit me to express a few thoughts, which have been suggested, not to my mind alone, but to the minds of many, who have been attentive observers of the state of our religious affairs.

To the believer in the gospel, as understood by us, the condition and prospects of Christian Unitarianism cannot but be a subject of the deepest interest. Doubt, as to the final triumph of the great truths we hold, cannot, for a moment be entertained. If, as a denomination, we have not increased so rapidly as some other sects, yet certain it is that an influence has gone forth which has, in some degree, modified the views of almost the entire community. A more liberal spirit is beginning to prevail even in the stricter sects; and though, on one side, a desperate effort is made to sustain the dogmas of Calvinism, and on the other, to destroy the belief of any dependence of our future condition on the improvement we make in the present life, there is a fast increasing number of souls that are panting for that purer faith, at once rational and Scriptural, liberal and strict, which is held and taught by Unitarians.

Nor even as a distinct religious denomination, have we cause for other than encouraging sentiments. In every section of our country, from the fertile prairies of the West to the rugged shores of Maine, faithful laborers are reaping good harvests; and new societies are continually springing into existence, in number beyond the power of our present ministry adequately to supply. In Boston, also, and its immediate vicinity the cause seems prosperous. At least so the report comes to us in the country, and we rejoice. Especially is it gratifying to hear of the success of the Ministry at Large; for here is a refutation of an old objection to our faith and forms. It henee appears how perfectly well suited to the less favored portions of the people is the 'simplicity of Christ'—the intelligible, plain teachings of Him who addressed himsel expressly to the poor, and bade his disciples carry his saving doctrine into all the bye-ways of human life. No longer can it be urged against a system of religion and a style of preaching not saturated with Calvinism, that it is inefficacious except here and there among the more intellectual and refined; that Unitarianism has no power to engage the affections of men in the common walks of life, and supply spiritual food to humble souls hungering and thirsting after righteousness. It is abundantly apparent, from the success of this experiment, not to name others, that the gospel, as understood by Unitarians, when presented in the spirit of faith and love, is sufficient at once to satisfy the aspirations of the most pious, and to awaken the indifferent to the importance of personal religion. Every thing that I have seen or heard, pertaining to our views of Christianity, convinces me, that our principles are right—are what must be adopted and acted upon, in order to regenerate the world. If any time, or any where, there has been failure, the fault, I doubt not, is attributable to the principles, but to other causes. Among these, perhaps, the chief one is the want of a plain, devout, earnest manner of presenting the simple truths of the gospel. Whenever, or wherever the word has been directly and fervently preached, has it not been received with joy, and found an earnest response in the hearts of multitudes? If simple, plain, pungent gospel preaching is effectual among the poor in the city, in the country I know it produces no less encouraging results. The mass of the people are craving a purer and more rational faith than they have had; their reason revolts at the many errors which have been incorporated into the popular religious systems. A metaphysical theology cannot move their hearts—a formal presentation of dogmas will not affect them. These persons are plain, practical men and women, of sound minds and strong affections, who, if once convinced of the truth and made to feel its importance, would engage heart and hand in its support and become bright ornaments in the church. The plain, earnest preaching of the gospel, in the spirit of faith, of love and of piety, will alone reach such. Their hearts and their understandings must be addressed, and whilst a fanatical rhapsody, or an ebullition of sentimentalism, would leave them unaffected, an earnest exposition of Christian truth, coming warm from the soul and resting on the authority of Christ, would not be suffered to pass unheeded by. When such is the character of our preaching, there is no complaint of its influences or of its want of adaptedness to common minds.

*Jan.* 4, 1842.

### GENIUS VS. LABOR.

'Of what use is all your studying and your books?' said an honest farmer to an ingenious artist, 'they don't make the corn grow, nor produce vegetables for market. My Sam does more good with his plough in one month, than you can do with books and papers in one year.

'What plough does your son use?' said the artist quietly.

'Why, he uses ——'s plough, to be sure. He can do nothing with any other. By using this plough, we save half the labor, and raise three times as much as the old wooden concern.'

The artist quietly again turned over one of his sheets, and showed the farmer a drawing of the lauded plough, saying, 'I am the inventor of your favorite plough, and my name is ——.'

The astonished farmer shook the artist heartily by the hand, and invited him to call at the farm house and make it his home as long as he liked.

We cut the above from one of our exchange papers. Whether the paragraph records a fact, or whether the anecdote was framed to illustrate a principle, we cannot say, nor is it material to determine. The anecdote does illustrate a principle, and a most important one,—one that there has been too much disposition to overlook and disregard, and in overlooking which, the different classes of the community have to too great an extent been arrayed against each other, and the idea encouraged that there is an opposition of interests, and a wide difference in usefulness between the *intellectual* and *physical laborer*, the laborer with his hands and the laborer with his head. This ought not to be. Solomon says, 'In all labor there is profit.' This is true of intellectual, as well as of bodily labor. The results of bodily labor are so immediate and palpable, come so directly home to the comforts and wants of men, that none question its benefits, however indisposed they may be to engage in it. It is not so with intellectual labor. Its results are not always, not often, immediate or palpable. Like the atmosphere, its influence is important and essential, but unperceived, and sometimes imperceptible; so that many who have opened for themselves a road to affluence by plodding and persevering bodily toil, often regard with contempt, and sometimes with ill-will, men of reading and study, as living upon the industry and sucking the wealth of others. They can not regard intellectual exertion as labor, and having appropriated exclusively to themselves the honorable title of working men, they sometimes ask in a tone of triumph, for the uses of learning and the benefits of science and study. They are not accustomed to regard any employment as labor, which does not lead directly to property, and would have us regard some of the most distinguished ornaments of human nature, some of the most valuable members of society as drones in the human hive, because they are not what political economists call producers. This is a narrow, selfish anduncandid view to take of society. In all labor there is profit. As the head cannot say to the hands, so neither can the hands say to the head 'I have no need of thee.' No department of human life, no branch of human industry can set itself up as independent of any other. In the broad material universe of God, there is nothing created solely for itself, nothing independent of other things. Every thing in some way does good to and receives good from something else. In the social, moral, intellectual world, there is the same chain of mutual dependence as in the material world. Every branch and every department of human exertion is connected with every other, does good and receives good from every other. There is a profit in intellectual labor, in every degree, to every extent of it. It is a proverb in praise of agriculture, 'that the King is served by the field,' but it is equally true that the king and the husbandman, the artist and the manufacturer, the merchant and the mariner, all are served, men of all classes and conditions are served by the philosopher, the historian, the poet, the moralists, the intellectual laborer. Intellectual labor benefits and directs manual labor. Science fosters, assists and perfects art; while the mechanic arts have in turn, aided, increased and advanced the discoveries of science. The glory, the opulence, the prosperity of a nation depend, to say the least, as much on the heads that direct, as the hands that labor, and the trade, the manufacturers, the commerce, the social condition of every people upon earth owe many of their first improvements, and their most valuable comforts, to the intellectual laborer, to the scientific inventions, the philosophical researches, the patient, unwearied, midnight toil of some retired student. The virtue also, the moral principle, the lofty sentiments, the religious feelings of every people, upon which, far more than upon their government and their laws depend their daily peace and nightly security—these have all been fostered by the same labor. There is a profit in intellectual labor. It is to the community the handmaid of religion and the nursery of prosperity. Let us honor it in others, let us engage in it ourselves, or far as we can. Let the hours of relaxation from the toils of business, which all may more or less enjoy, be devoted to that intellectual labor, which enlarges and refines the mind, improves the heart and exalts the character.

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*For the Register and Observer.*

### THE EPISTLES OF THE NEW TESTAMENT.

There is one point of view, in which the epistles contained in the New Testament furnish a strong and conclusive argument, in favor both of their own genuineness, and of that of our canonical gospels. These epistles are principally occupied with the discussion of questions similar to those, which come up in the course of Christian experience at the present day, of cases of conscience, of religious scruples, of practical errors, of questions of Christian toleration and fellowship, in fine, of just such subjects, as now so frequently perplex the devout and conscientious. Questions of this kind are not agitated in the gospels, and they but just begin to be agitated in the Acts of the apostles. Our Savior's discourses contain the elementary principles of his religion, the fundamental doctrines of the kingdom, the great commandments of the law, in the form in which they must needs have been given to those who were just becoming his disciples. But he does not apply these principles, doctrines and commandments to the details of every various stage of religious progress. The questions that are asked, discussed and answered in the gospels, are such questions as mere novices would naturally ask. Now the New Testament history represents the apostles as having been mere novices, at the time of their Master's final departure from earth. But in the interval between that time and the date of the earliest of the

epistles, they had not only themselves attained the stature of the perfect in Christ Jesus, but had nurtured their thousands of converts to different stages of maturity in the new and divine life. Hence, as heads of the infant church, it belonged to them to meet the exigencies growing out of this progressive state of Christian experience, to settle doubtful questions of duty or of fellowship, to rebuke nascent errors in sentiment and practice, and to refer particular cases to general principles. This work is done in the epistles. The gospels, however, in point of date, alternate with the epistles. If the gospels were fabrications, we can see no reason why they should not have been fabricated of the same materials with the epistles. Their entire freedom from the kind of discussions, which are the ground work of the epistles, proves that they are what they purport to be,—the truthful record of events that occurred, and discourses that were uttered several years before the epistles were written.

The epistles too, referring as they do continually, to doubts, questionings and difficulties, which could not have existed, had not the Christian religion been in active operation, and producing very much the same effects on individual minds and hearts that it does now, prove that Christianity was not at the time that they were written a mere religion on paper, or in the keeping either of a few imposters or a few zealots. The epistles could not have been written, had not the seed of Christian doctrine sprung up and borne fruit, of every stage of ripeness and degree of excellence that it now bears. Now the clearest external testimony carries back the authorship of nearly or quite all of the epistles as far as the close of the first century. In order for Christianity to have been at that time so extensively embraced as to have furnished a basis for the epistles, Christ must have lived, and the religion have been founded at least, as early as Christians claim and suppose.

The point of view, in which we have now presented the epistles, furnishes a strong presumtive argument in favor of the special inspiration of the apostles. Our Savior's discourses taken together, and, especially, in connexion with his Godlike life, constitute indeed a complete system of doctrine and duty. But it was left in the keeping of men, who did not understand it while it was in the process of developement, who did not comprehend his true glory while he was with them. How ill-fitted were they of themselves to gather up the fragments of this system, and to apply it to such practical questions, as must soon arise in great numbers, if that system should be adopted as the guide of life and the ground work of faith! They needed the enlightening and guiding spirit from the Father, which their Master had promised them, to teach them all things as to the details of religious progress and experience, to bring to their memory at the right time and with the right application those things, which he had said and done without their understanding him at the time, and thus to enable them to leave to the churches so lucid and inestimable a commentary on Christian doctrine and practice, as their epistles furnish. We see not how they could have undertaken, without special illumination from above, the works which they did undertake in their epistles; and the execution of this work, in so masterly a style as to be above all reproach or cavil, leads to the irresistible conclusion that the spirit of God wrought with their spirits.

We would, in concluding this article, recommend the epistles to more diligent study, than is usually given them by common readers. To *study*, we say, not reading; nor would we advise those, who lack the time, ability or will to study them, habitually to forsake, as some do, the plainer words of Jesus for the dark sayings of Paul and Peter. There are many references in the epistles to states of feeling and postures of circumstances, which no longer exist, but which can be ascertained only by inquiry and research. But he, who gives these invaluable writings the study which they deserve, will find that there still exist states of feeling and postures of circumstances closely parallel to those, for which the apostles wrote, and admitting the application of their trains of reasonings and their conclusions; and will be surprised to find how fast the first unfamiliar aspect of those writings disappear, and how fully they reveal the identy of human nature, and of the wants, doubts and errors of Christian experience in Europe and Asia in the first century, and in America in the nineteenth.

A. P. P.

*For the Register and Observer.*

Messrs. Editors,—You will be pleased to know that the friends of our Institution have kindly remembered us at this season. One has sent to us *twenty dollars*, and another *one hundred*, for the aid and encouragement of some of our deserving students; a third has given *twenty-five dollars* for the purchase of books for the Library, and a fourth has furnished a valuable bundle of articles of clothing. *Fifty dollars* have been received, also, from the Ladies' Poole Association, in Rev. Mr Bigelow's Society, Taunton. These gifts are in the highest degree seasonable and welcome, and are acknowledged with hearty thanks.

H. Ware, jr.

Divinity College, Cambridge.
Jan. 3. 1842.

*** A volume is in press and will be published next week, entitled 'Thoughts on Moral and Spiritual Culture, by R. C. Waterson.'

RECENT PUBLICATION.

The New Hampshire Book. Being Specimens of the Literature of the Granite State. Boston: James Munroe & Co., 1842.

A great many persons will feel grateful to Rev. S. Osgood, and W. J. Fox, Esq., for collecting and publishing these Specimens. The book contains, besides the Preface and Notes, selections from the writings of a hundred sons and daughters of New Hampshire, of whom some have been and others are, among the most distinguished for intellect and character that our country has produced.

ORDINATION.

On the 22d of last December, Rev. Jacob Caldwell was ordained at Kensington, N. H., as Pastor of the united Parishes of Hampton Falls and Kensington. Introductory Prayer, by Rev. Mr. Parkman of Dover, N. H.; Sermon, by Rev. Mr. Peabody of Portsmouth; Ordaining Prayer, by Rev. Mr. Folsom of Haverhill; Charge, by Rev. Mr. Loring of Andover; Right Hand of Fellowship and Concluding Prayer, by Rev. Mr. Fox of Newburyport.

INSTALLATION IN PROVIDENCE.

On Wednesday evening, Dec. 29, Rev. Samuel Osgood, late of Nashua, N. H., was installed as Pastor of the Westminster Congregational Church. The exercises were as follows: The Introductory Prayer, with the Scriptures, by Mr. Ellis of Charlestown. The Sermon, by Mr. Peabody of New Bedford. The Prayer of Installation, by Mr. Hall of Providence. The Charge, by Mr. Folsom of Haverhill. Right Hand of Fellowship, by Mr. Simmons of Waltham. Address to the Society, by Mr. Thompson of Salem. Benediction, by the Pastor.

Of these services we could speak in terms of the highest satisfaction. They were deeply impressive throughout, and earnestly evangelical. But we will not attempt an account of them, as they are to be published.

DEDICATION.

The Union House recently erected by different denominations in Hardwick, will be dedicated to the worship of the one living God, on Tuesday, Jan. 25th. Sermon, by Rev. R. S. Pope. All friends are invited to attend.

## RELIGIOUS SUMMARY.

*Religion among the Nestorians.*—We have occasionally stated facts in regard to the religious condition of the Nestorians and the efforts made there by Missionary Societies to reform the religion of the country. Dr Grant who has recently gone thither, writes, that he was favorably received by the Patriarch, and was told by him that the whole land was before him to teach, preach, and dwell where he thought best. The Patriarch himself would accompany him in visiting some of the tribes, and his brothers in visiting the rest. But it appears that the Catholics are jealous of the influence of the mission, and that the Pope has sent a strong reinforcement of priests to oppose it.

One of the missionaries, Mr. Mitchell, and his wife have recently died, and another, Mr Hinsdale and wife, but narrowly escaped.

*Syrian Mission*—The American Board of Missions have a missionary establishment in Syria. But they regard it at present, as in danger of being broken up,—'by the influence—as we are told—of a spirit which threatens all evangelical Churches.' We are not informed, exactly, what this spirit is. We are told, however that its object is—' to extend the power of The Church,'—and that at the present moment, it portends more evil to the cause of truth and piety throughout the world than it was in the power of the whole Popedom to inflict. By which we infer that it is not *merely* a Roman Catholic influence that is referred to. This inference is confirmed by the following more explicit statement from the New York Observer.

'Prudential considerations have hitherto prevented the full disclosure of what the Prudential Committee know on this subject, and must still prevent it in some degree. It is time, however, to announce, that our missions are threatened by an extended interference from a great ecclesiastical power, which denies our right to preach the gospel any where. This interference is connected with the late appointment of an English bishop at Jerusalem, who, the newspapers announce, has sailed for Joppa in the steam ship 'Devastation.'

After this the Observer makes reference to the war among the Druses, and says;—' The war is doubtless the work of the Maronite Patriarch, who would gladly exterminate the whole Druse nation, rather than have them carry out their present design of becoming Protestant.'

Again the same writer says,—' I have reason to believe, that if the whole story of these troubles is ever told, there will be a developement of wickedness, that will astonish even this wicked world.'

*Missionary Life.*—A member of the Synod of Albany, writing for the New York Observer, says:—

'Their lives on Missionary ground average *four years and a half*. And many of them die in so short a time, partly because we, who stay at home do not feel the same spirit, and are unwilling to sustain them by our prayers, and contributions; and partly because, for the poor pittance, which we give them without any self denial, we expect labors and exposures, and self denial from them, too great for human nature to bear.'

*Religion in Spain.*—In Cheever's letters from Spain, published in the New York Observer, he speaks of the religious characteristics of the population, and of the apparently devout attention with which he had seen them listen to the sermons in the Churches of Malaga.

'The people listened with the greatest attention and an appearance of the most profound belief and complacency, in reference to all that the priest said. How they might have appeared had he insisted on righteousness, temperance, and judgment to come, I cannot say; but very manifest it is that powerful popular eloquence would have a mighty sway over the hearts of this people.'

*Religion in Denmark.*—The religion of Denmark is decidedly Protestant. In Baird's Travels we have an interesting account, from which we gather the following facts.

The established church is Lutheran. Its government and order are Episcopal. There are not more than four or five thousand Roman Catholics in the whole Kingdom. They have one priest in each of the cities of Copenhagen, Gluckstadt and Frederica, and two in Altona. The number of Jews is about seven or eight thousand. They have synagogues, at Copenhagen, and Altona. Besides these there are two Churches of the Reformed or Calvinistic body in Copenhagen, and two or three other like churches in other places. There are also in the Kingdom two small congregations of Moravians, and two of the Reformed French Churches. These are all. The entire population besides belongs to the Lutheran order.

The Lutheran Church is thus organized. It has nine Bishopricks and three Superintendencies. In the twelve Dioceses and Duchy's there are one hundred and sixty-eight deans and upwards of one thousand and seven hundred parish pastors.

We are informed that the clergy are all well educated, and that among them are not a few of distinguished learning and talents.

The clergy of Denmark are subordinate to the Royal Chancery, in Ecclesiastical as well as in temporal affairs The bishops are appointed by the King, and with a few exceptions the livings are in the gift of the crown. The clergy are said to be as well supported as the Protestant clergy of any other country on the Continent of Europe.

There is a great want of churches in Denmark. There being, for instance only twelve (with the exception of three or four small Chapels for other denominations) in all Copenhagen, with a population of 120,000.

Denmark is supposed to be better supplied with the Scriptures than any other country on the Continent; though there is a great want of a religious literature adapted to the present age.

But there is great intolerance, we are told, in Denmark. Some small Societies of Baptists have been persecuted, and broken up, and their religious teachers,—men of exemplary lives,—thrown into prison.

This fact is the more noticable, because of its inconsistency with the conduct of government on former occasions. It seems that when the Baptist missionaries in India,—Carey, Ward, and Marshman, were excluded from the Indian empire, by the East India Co. The Danish Government gave them an asylum at Serampore, near Calcutta, and permitted them to prosecute their labors.

*Renunciation of Roman Catholicism.*—The abbe Maurettes, a popular priest at Senes, has renounced the Roman Catholic religion. The Bishop of Painiers has addressed a letter to the abbe in which he charges him with 'blindness, delusion' &c., and threatens him with the 'penalties of the law,'—to which the abbe replies, as follows:

'I know that your excellency has power to launch against me the penalties of the law with which you threaten me. Well, sir, if it is your good pleasure, strike. For myself I shall go for consolation no where else than to the Word of God, which I shall not cease to study, for in it I find strength, peace, and life, joy and courage. It teaches me to render good for evil, and love for hatred.'

## OBITUARIES.

*For the Register and Observer.*

MISS CAROLINE LOUISA WINSLOW.

Died in Chelsea, on the 27th inst, Miss Caroline Louisa Winslow, aged 17 years and three months.

It is not often that we are called upon to deplore the death of a more estimable young lady, than the subject of this notice. But a few months ago, she was as healthful and buoyant as many are at this moment. Attractive both in her person, and manners, blended with every quality that constitutes a lovely young lady, no one could see her, but to love and admire her. She was noted for her amiability of character; benevolence of disposition, and kind feelings. Her affections which were of the strongest kind, manifested themselves towards every one, and could not be easily bound. For the last three months she has been confined to a bed of pain and sickness, consumption knowing her precious life out by degrees. It was in her sick chamber that her virtues shone conspicuously. She bore all her trials and infirmities, with Christian fortitude and patience, more fearful of wearying her anxious attendants, than caring for herself. A short time before her departure she lost her mother, by the same disease, and what a touching and affecting scene to behold that young and lovely being, taken from her couch of pain (by her own request) and carried into the chamber of death, to gaze for the last time upon the remains of her fond mother, and with what calmness, did she look upon those features fixed in death, and with an almost angelic expression exclaimed, 'Dear mother I shall soon be with you, and with the same composed manner, did she request her family to control their unspeakable feelings. Supported in her bed, she gazed from her window, upon the funeral procession, till it was out of sight, then her feeble strength gave way and one would have thought that she too had gone, but she revived, her work was not finished. Her resignation was remarkable, and her conversation during her illness, betrayed her happy state of mind to all around her, perfectly willing to go when called for by Jesus, though she had every thing to live for. When told by her Physician (in aaswer to her enquiry) that she could not live but a few hours, she manifested a perfect degree of composure, and said, 'I am ready, I have seen my Savior.' She thanked her Physician and Clergyman, for their kindness to her, and took an affectionate farewell of them. About two hours before her death, she gazed tenderly upon the friends that surrounded her, and addressed them in beautiful and pure language, giving them advice and solemn admonitions, becoming one many years her senior. To her young associates she also left her dying love, and God's blessing. As death grew her strength rapidly failed, and kissing each of her family, she faintly murmured, 'I am going, Farewell, God be with you.'

Let her weeping friends be consoled by the proof which she gave in life and in death, that her beautiful spirit is not confined to the dark tomb in which her earthly part rests, but is gone to her Father's house in heaven. Happy for them if they place their reliance on the Savior she so fully trusted in and who made her dying pillow smooth and he will wipe away their tears, and brighten their despondent hours. To her numerous acquaintances, by whom she will be very much missed, and lamented, especially to those who visited her in her last hours, may her life, sickness and death, be an example to them. May they try to imitate her many virtues and be like her, and when Jesus calls for them, like her may they be also ready. G.

MISS ELEANOR E. SHATTUCK.

On Wednesday, 6th inst, after a short illness, Eleanor E., only daughter of Dr. G. C. Shattuck. Sad is it, to record among the dead, one so pure in spirit, so virtuous and beloved, as she was—for whom life was so full of happy promise, in the devoted affection of parents, brother and friends,—but the Eternal One, whose blessed attribute is boundless mercy, has ordained it, and although, by this bereavement, he has changed the joys of their existence into bitterness, and filled their hearts with sorrow,—yet he also hath said—Blessed are they who mourn, for they shall be comforted; the stricken and the bleeding hearts I will bind up and cherish.—*Advertiser.*

## GENERAL INTELLIGENCE.

*Ordnance.*—By the report of the Ordnance Department it appears that since the 13th of last March 417 heavy cannon with gun carriages have been furnished to our forts on the sea board.

At the Springfield and Harper's Ferry Armories about 12,000 stands of arms have been manufactured, at an 'apponent cost' of upwards of $20 per musket.

*Cunard Steamers.*—It is now a year and a half since these Steamers commenced running. They have made twenty nine voyages. The average time of the whole (without deducting the time of detention at Halifax) has been fourteen days and *twenty three hours.*

*Statistics of the United States.*—A statement of the value of our Exports and imports, during the year ending 30th September, has been recently submitted to the Senate of the United States

IMPORTS.

| | |
|---|---|
| Value merchandize free of duty, | $64,785,449 |
| Value of do. paying duty, | 59,381,934 |
| | $124,167,333 |

EXPORTS.

| | |
|---|---|
| Foreign merchandize, viz: | |
| Value merchandize free of duty, | $10,798,451 |
| Value of do, paying duty, | 4,303,175 |
| | 15,101,626 |
| Value of domestic produce, | 106,059,685 |
| | $121,167,311 |
| Exports of Domestic Produce to Great Britain and Colonies from the U. S. in 1840 | $64,315,057 |
| Exports of Domestic Produce to other parts of the world, | $49,580,577 |
| Grand Total, | $113,895,634 |

*Fresh Pond Railroad.*—The railroad from Charlestown to Fresh Pond, in Cambridge constructed principally for the transportation of [illegible] shipping, for exportation, was opened on the 1st inst.

It is stated in the Boston Courier that [illegible] can now be loaded with ice, in Ca[illegible] one sixth part of the time required to [illegible] this facility was given. The same p[illegible] the remarks of James Dana Esq, [illegible] Railroad Corporation, on the occa[illegible] opening the road, says;—

'He stated a number of facts co[illegible] the ice trade, which, if repeated, might surprise a good many people, but which we are not at this moment able to repeat with accuracy.'

We hope we shall yet see a state[illegible] these facts.

*New York to Albany.*—Pas[illegible] New York, left that city on Tuesday a[illegible] arrived at Boston on Wednesday morn[illegible] the Western Railroad at 7—and re[illegible] same evening at 7—thus from New Y[illegible] Albany, via Boston, in 26 hours. Who could have dreamed of such a thing a few years ago.—*Boston Daily Aurora.*

*Santa Fee Expedition.*—The failure of this Expedition is now generally known. The Boston Daily Advertiser speaking of the object of the Expedition, says:

At this distance it is impossible to analyze with entire correctness, the motives which led to it, but they were doubtless twofold. The [illegible] sible one was to open a channel for, [illegible] a trade between the province of Santa Fe, and the distant ports of Texas. For this a road was to be opened through an as yet untravelled country, for a distance of over 700 miles. United with this object, we may say without hesitation, was that of inducing by persuasion or conquest, the Mexican province of Santa Fee to join itself to Texas. The expedition was armed and equipped in a manner to carry out both these purposes.

It appears that two of the advanced guards were taken by the Mexican authorities at Santa Fee, and shot as spies. The rest of the company surrendered without resistance, and those Americans who accompanied them, avowdly without any participation in the hostile designs of the party had their passports destroyed, and were treated in all respects like the rest. They were stripped of shoes and most of their clothing, and ordered on a march of 1500 miles to Mexico, with the direction that as soon as any one failed or faultered in the march he should be bayonetted or shot. At the last dates, it is stated that two had been already shot, by this order.

*Persia.*—The *Leipsic Gazette*, of the 13th inst., states, that Sir John M'Neil, the British Envoy to Persia, had arrived at Tabriz; and had been received there by the Shah, who wrote him a letter expressing the pleasure his return caused him. It was expected that the British influence would gain the ascendant, as that of Russia was on the decline, and that of France entirely lost. General Damas is the only Frenchman who has succeeded in gaining the favor of the Shah.

*Population of Ireland.*—According to the census of the population of Ireland, taken in August, last, the whole number of inhabitants was 9,879,715 of whom 7,965,396 were of the Roman Catholic faith, and 1,916,317 of different Protestant sects. In the year 1715 the population of Ireland numbered 2,010,219 souls, of whom 1,309,768 were Catholics, and 700,451 Protestants; so that in the period of 126 years the population of that country has increases nearly five fold.—*Boston Daily Adv.*

*Population of Great Britain.*—An official abstract of the population of England, Wales and Scotland, with the islands in the British Seas, according to the recent census, exhibits a total of 18,664,761 souls, being an increase on the population of 1831, of 14 per cent. The ratio of increase in England was 14 1-2 per cent, in Wales 13, and in Scotland 11 1-10 per cent. The number of inhabited houses is 3,464,007.

M. Isoard, of Paris, has invented a piano in which the sounds produced by the hamer in the ordinary way, are prolonged in their vibrations by a current of air passing over the strings, and thus equal the swell and volume of the organ.

The Yankee Farmer estimates the amount of produce, annually sold in Faneuil Hall market, at $8,000,000, viz. Pork $3,750,000; Beef $1,750,000; Butter $600,000; vegetables and fruit $500,000; Mutton $300,000; Fish $300,000, Poultry $270,000; Cheese $250,000; Eggs, (2000 dozen per day, averaging 17 cents per dozen,) $117,000; Veal $63,000.

The State Prison of Missouri, in Jefferson city, was entirely destroyed by fire last month. The State loses $8000, and individuals $[illegible],000.

*Iowa.*—From the message of the Governor of this territory, it appears the w[illegible]s than ten thousand dollars, which it [illegible] paid out of retrenchment this year. I[illegible] some of the States to clear off their [illegible]ly. The Governor recommends that the [illegible] of the people be taken upon applyiug [illegible] into the Union.

PENSIONERS OF THE U. S. GOVERNMENT.—The number of pensioners who have died during the last year, amounts to 862.

| | |
|---|---|
| Invalid pensioners, | 42 |
| Pensioners under act of 1818 | 60 |
| Do. under act of 1828, | 12 |
| Do. under act of 1832, | 6 |
| Do. under act of 1836, | 1 |
| Do under act of 1838, | 0 |

*Perpetual Motion.*—Dr U. C. [illegible]day, of Yazoo city, Mississippi, has gone on to W[illegible] to secure a patent for perpetual mo[illegible]. The Doctor's machine is operated upon by [illegible] condensed air, and is so contrived as to condense the [illegible] itself. So says the 'Whig' of that place.

*No Longer a Hope.*—The Barnstable Patriot says that the crew of the fishing schooner Cincinnati, numbering eleven men, are now believed to have perished in the awful gale of October, as no tidings of them, or the Cincinnati, have since been received at Truro or elsewhere. The addition of these eleven swells the melancholy list of the perished to sixty men, and the number of widows to twenty-seven and the children left fatherless to fifty-five. The small town of Truro, containing only about sixteen hundred inhabitants, has met with an affliction in the death of so large a number of her active and promising young men, the blighting effects of which a quarter of a century will be little time enough to repair. Dennis lost about forty-five of her active citizens in the gale, eighteen of whom were taken from a small district of less than half a mile's circuit, on the north side of the town.

*Repudiation*—The Journal of Commerce says, the bonds of the Planters' Bank of Mississippi, endorsed by the United States Bank of Pennsylvania, and by Richard Alsop, were protested for non-payment on Saturday, to the amount of something like $300,000. The ground on which Mr. Alsop refuses to pay is, as we understand that the bonds have a seal on them, which prevents him from being legally bound.

*Paper Trade of the United States*—According to an estimate recently made at a Convention of Paper Makers, the machinery and paper mill property at the present time in the United States, are valued at $19,000,000—the paper manufactured amounts to $15,000,000 per annum— the raw stock collected in the United States, to about $9,000,000 per annum, and the amount of stock consumed is stated at about 175,000,000 pounds. From fifty to sixty thousand persons are employed in the various operations connected with the trade for a livelihood.

*Coal.*—In the Miner's Journal, we find the following interesting statistics relating to the coal business in the region of Pottsville, Pa. It says:—In 1825, the amount of coal mined in the Schuylkill region was only 5306 tons. In 1830, it had increased to 83,984 tons; in 1835, to 335,685 tons; and in 1841, to 584,692 tons At the same ratio of increase, there will be mined in 1845, over *one million* of tons, and in 1850, 1,750,000 tons. The magnitude of this trade well corresponds with the amount of capital invested in the different improvements of the region. Upwards of *four million of dollars* have been invested in the various departments of the coal business.

MASSACHUSETTS LEGISLATURE.

*Senate. Friday, Jan.* 7.—Rev. Joseph Towne was elected Chaplain of the Senate.

A report was submitted, respecting the Ashby vote for Senators. This report represents that John P. Tarbell and Josiah G. Abbot received a majority of all the votes for Senators in the District of Middlesex, and are entitled to their seats. The report was accepted.

*In the House.*—The day was occupied by discussions of the report of the committee on Rules and Orders.

By the report of the Committee in regard to the election of Governor and Lieut. Governor, it appears that the votes were,

For Governor—

| | |
|---|---|
| Whole number of votes | 111,062 |
| Necessary to a choice | 55,532 |

John Davis had 55,974 and is elected.

The votes for other candidates stood thus.

| | |
|---|---|
| Marcus Morton, | 54,367 |
| Lucius Boltwood, | 3,488 |
| Scattering, | 233 |

The vote for Lieut. Governor was nearly the same. In the return of votes from Lowell, part of the votes intended for George Hull were returned for George Hill, which occasioned delay in the decision respecting the election of this officer.

*Senate Jan.* 8.—An order was adopted, appointing a Committee to consider whether any alterations are required in the laws regulating the duties of Treasurer.

In the House voted that 3000 copies of Rev. Mr. Gannett's Election Sermon be printed.

At half past 11 the two branches met in convention, for the purpose of filling the Senatorial vacancies which exist. The balloting resulted in the choice of the following gentlemen :—

*For Essex*—Robert Cross, who had 209 votes out of 346.

*For Norfolk*—James L. Robbins and Melatiah Everett, who had each 208—whole number 226.

*For Plymouth.*—Seth Sprague, Jr., and Jesse Perkins, who had each 208—whole number 343.

*Monday, Jan.* 10.—But little business was transacted in either branch this day, The House was occupied principally by discussions of the question respecting the election of Lieut. Governor. It was finally decided by a vote of 188 to 53, that the report of the committee be accepted, by which it is recommended that the votes from Lowell be received as they were intended, as given for George Hull.

*Senate, Jan.* 11.—The Senate transacted business in Convention with the House, and did little else.

*House*, in convention, a Secretary of State was elected The whole number of votes was 270, of which John P. Bigelow had 263 and was elected. Councillors were voted for, and the following gentlemen were elected.

Nathaniel M. Davis of Plymouth; Samuel P. Loud of Dorchester; Ephraim Hastings of Heath; Linus Child of Southbridge; George Morey of Boston; Lemuel May of Attleborough; Robert S. Daniels of Danvers; Edward A. Newton of Pittsfield; Thadeus Spaulding of S. Reading.

The Senate and House met again in Convention at one o'clock, when the Governor and Lieut. Gov. elect, with the Secretary of State came in and took the usual oaths and were declared elected. The Governer then read his address, after which the Senate retired, and the two Houses adjourned.

On Wednesday, 12th, in the Senate no business of importance was matured.

In the House, in Convention, seven Councillors appeared and were qualified. The standing committees were announced. The remaining part of the sitting was occupied by discussion of the reference of an order in regard to the distribution of the proceeds of public lands.

CONGRESS.

Senate, Monday, Jan. 3.—Several memorials were presented in regard to amendments of the Bankrupt law, which were referred to the Judiciary Committee.

A resolution was adopted calling upon the Judiciary Committee to inquire whether any further legislation is necessary in the case of the death or resignation of both the President and Vice President of the United States, and to report by Bill or otherwise.

Bills were reported to establish a Board of Claims, also to refund the balance due to Massachusetts for disbursements during the war of 1812, &c.

Bills were passed for the benefit of the Selma and Tennessee Railroad Co.—to enable Louisiana to sell Lands—also to allow drawbacks on goods exported in original packages to the mining districts of Mexico.

Mr Huntington spoke at length against the Treasury plan respecting currency.

House, Jan. 3. The discussions about the reference of the Tariff question were this day brought to a close by means of the previous question. It was carried in favor of reference to the Committee on Manufactures, by 105, against 95.—The remaining portions of the President's Message were referred without discussion.

Hon. Loverett Saltonstall, of this State, is chairman of the Committee on Manufactures. The other members are from various states, north, middle and south.

Jan. 3d 4th 5th and 6th, the consideration of Treasury plan of finance was the principal business. Messrs Bates and Simmons addressed the Senate in favor of the plan, or of some modification of it; and Messrs. Morehead and Woodbury spoke against it. On Thursday the Senate adjourned to Monday.

House Jan. 4 h and 5th. But little business was done on either of these days. The most important was the introduction of a bill from the Committee of Ways and Means, to authorize the issue of *five millions* in Treasury Notes. The bill was read twice and referred to the Committee of the whole on the State of the Union.

*House, Jan.* 6.—Reports were received from several Committees. Mr. Saltonstall, Chairman of the committee on Manufactures offered a resolution, authorizing the Committee to send for persons, and take testimony as to the operation of the tariff on the manufacturing interests.

This was discussed until the morning hour expired.

The subject of the proposed issue of Treasury Notes was also discussed.

On the 7th in the House, Mr. Giddings offered two petitions, one, praying Congress to repeal all laws which make it incumbent upon the free States in anywise to contribute to the support of Slavery; and the other praying Congress to admit no new State into the Union which tolerates Slavery. The question of reception was raised, and some debate followed. The motion for reception was laid on the table.

Petitions were presented for the repeal of the Bankrupt law. There was considerable excitement on the question of reference, and the House adjourned without deciding it.

*** We are obliged, for want of room, to omit notices we had prepared of several recent publications, lying upon our table.

## MARRIAGES.

In this city, Jan. 6, Mr. John W. Emery, of the firm of Moore & Emery, to Miss Charlotte C. Cook.

In Walpole, N. H., Jan. 6, Aaron D. Capen, Esq. of Dorchester, Mass., to Miss Mary A., daughter of Capt. John B. Spurbawk, of W.

In Brooklyn, N. Y., 6th inst., by Rev. F. A. Farley, Capt. George Drew, of ship Aldebaran, of Duxbury, to Miss Caroline P. Reed, of Roxbury, Massachusetts.

## DEATHS.

In this city, January 12, Richard D. Tucker, Esq. aged 70.

Jan. 10, Mrs. Etherlinda, wife of John Earle, Jr. and eldest daughter of Lot Pond, Esq. 33.

Jan. 11, Mrs. Elizabeth, wife of Capt. Winslow Lewis, 70.

On Sunday, suddenly, Russell Freeman, Esq. of Sandwich, Ms. 59

In Dorchester, 5th inst. Mrs. Sarah Withington, 72.

In Brooklyn, N. Y. 7th inst., Maria D., wife of Com. James Renshaw, U. S. Navy.

In Newton, Jan. 3, Lucy, youngest daughter of Capt. Joseph W. Goddard, 6 years.

In Northampton, 9th inst., John Hopkins, 72.

In Claremont, N. H., on Sunday, Jan. 2d at the residence of his son in law, (Rev. H. S. Smith) Rev. Timothy Hilliard, son of a former clergyman of that name in Cambridge, Mass, and a graduate of Harvard in 1793.

LIVE WHILE YOU LIVE.—By the Rev. Thomas Griffith, A. M. (England.)

The Golden Grove, A Choice Manual for the Christian. By Jeremy Taylor.

Bogatzky's Golden Treasury, for the Children of God Prose and Verse.

Personal Recollections. By Charlotte Elizabeth. Romaine on Faith. New Edition.

The Pastor's Offering. By A. Dewey, of Storrsville, Mass.

Kounacher's Parables, Translated from the German, 12mo.

New Hampshire Book, or Specimens of Literature of the Granite State.

NEW JUVENILES.

Cousin Lucy at Play. By Abbott.
" Lucy at Study. " "
Jonas on a Farm. Winter. By Abbott.
" " Farm. Summer.
Poetry for Young Persons. By a Lady of Boston.
Which is the Wiser. By Mary Howitt.

For sale by TAPPAN & DENNET, 114 Washington street. j15

TALES OF SHIPWRECKS *and Disasters at Sea*, by Thomas Bingley, author Tales of Travellers, Stories, etc. embellished with engravings; Hawthorne's Tales for the young, Grandfather's Chair, Liberty Tree, Famous old People, 3 vols. with engravings. For sale at TAPPAN & DENNET, 114 Washington street. j15

MAN A SOUL, or The Inward and the Experimental Evidences of Christianity; by A. B. Muzzey. Contents: Matter and Spirit; The Testimony of Consciousness; The Outer and Inner Man; The Scripture Estimate of the Soul and the Body; The Proper Kind of Evidence for Religion; The Faith of the Affections; The Soul the Test of External Evidence; The Soul Recognizes a Law; God seen in and by the Soul; The Soul Perceives its own Immortality; The Inspiration of the Almighty Universal.

Just published and for sale by WM CROSBY & Co. 118 Washington st. j15

(*Notices of the work.*)

"From our knowledge of the author, of his general ability, and his leading views, we feel warranted in commending it to the public as a valuable popular treatise on a great and interesting subject."—*Boston Quarterly.*

'This little book treats upon topics of the greatest moment, and bears on every page indications that the writer, while composing it, was imbued with the spirit, of a deep, fervent piety and of a charity at once far reaching and affectionate."—*Christian Register.*

"We like its earnest tone, its serious and affectionate temper."—*Miscellany.*

NEW VOLUME OF DISCOURSES, by Mr Dewey; Discourses on Human Life, by Orville Dewey Pastor of the Church of the Messiah, in New York.

Just published and for sale, by JAMES MUNROE & Co., 134 Washington st. j15

COLERIDGE'S STUDY OF THE GREEK CLASSIC POETS.—Introductions to the Study of the Greek Classic Poets, designed principally for the use of young persons at School and College, by Henry N. Coleridge. This day received by JAMES MUNROE & Co., 134 Washington st. j15

HAWTHORNE'S TWICE TOLD TALES.—This day published a new series of Twice Told Tales, by Nathaniel Hawthorne, also a new edition of the first series by the same Author. This day published, by JAMES MUNROE & Co., 134 Washington street. j15

CLOTHS, CASSIMERES, VESTINGS AND TAILORS TRIMMINGS.—A good assortment of the above articles may be had at the *One Price Store*, No. 28 Washington street, at the lowest prices. Another lot stout Cassimeres of a good quality, particularly adapted to Boys wear, have been received and will be sold at $1 per yard. We are confident that this article is uncommonly low priced for the quality. Constantly on hand a good assortment of Black Cloths and Cassimeres, of German and French Manufacture, the colors of which are permanent and will retain their finish to the last. KIMBALL & PHELPS. j15 tf

SAXTON & PEIRCE, Publishers, No. 133 1 2 Washington street, have lately issued the following orders for which, are respectfully solicited.

American Antiquities and researches into the origin and history of the Red Race, by Alex. W. Bradford, 1 vol. 8vo.

The Northern Harp; consisting of original Sacred and Moral songs, adapted to the most popular melodies, for the Piano Forte and Guitar, by Mrs. Mary S. B. Dana, Author of 'Southern Harp,' &c.

The Benevolent Merchant, or the Dealings of God in Providence and Grace, 1 vol. 18mo.

Virginia, or the Lost and Found. A Tale, by the Author of 'Constance, or the Merchants Daughter,' 1 vol. 18mo.

The Discontented Robins, and other Stories, for the Young, by the late Miss Mary Anna Fox: to which is added The Canary Bird; translated from the German of Schiadi, by Samuel Prescott Dole, 1 vol. 18 mo.

The Parted Family, and other Poems, an Offering to the afflicted, and a tribute of love to departed friends, by Mary S. B. Dana, author of 'The Northern Harp' 'Southern Harp,' &c. 1 vol. 12 mo. cl. j15

BOSTON ALMANAC.—This useful annual for 1842, contains 128 pages filled with information, of great benefit to those who visit Boston, either for business or pleasure. Also the names of all the persons in business in Boston, a list of the streets, wharves, public buildings, stage routes, &c; besides a full compendium or all the important events, which have happened throughout the country during the past year. j12

BIBLES AND TESTAMENTS.—Velvet Bible, Oxford edition, richly bound in velvet, gilt clasps, gilt edges, etc.; Oxford Bibles, all sizes and prices, richly bound, with and without clasps; Family Bibles, in rich binding; Testaments, large type, with the Psalms; Bibles and Testaments, every style and price; Jenk's Comprehensive Commentary, 6vols. calf; Encyclopedia of Religious Knowledge, calf; Prayer Books, all sizes, styles and prices; Townsend's Bible, arranged in historical and chronological order, with notes, etc, 2 vols, royal 8vo, cloth, sheep and calf binding.

*Portfolios.*—New patterns, richly embossed, with and without locks. For sale by TAPPAN & DENNET, 114 Washington street.

KING RICHARD.—History of the Life of Richard Coeur De Lion, King of England—by G. P. R. James: 2 vols. 12mo—The Jacquerie, a Novel, by James—Catlin's Indians—R. H. Wildes' New Work—Love and Madness of Tasso—Baird's Travels, 2vols, with engravings. Received and for sale by TAPPAN & DENNET, 114, Washington street.

KRAMMACHER'S PARABLES.—Translated from the German, by Prof. J. H. Agnew. Just received and for sale at SIMPKIN'S, 21 Tremont Row. j8

PRESENTS.

ANNUALS.—English and American Annuals, beautifully illustrated.

Juvenile Books—A large assortment of new and beautiful Juvenile Books—beautiful miniature editions of the Standard Poets, and Token of Friendship—Token of Remembrance—with other valuable works, in elegant bindings

Bibles—A good assortment of Bibles, and Book of Common Prayer, in extra bindings.

Also—Portfolios—Dissected Pictures and Maps—for sale at SIMPKIN'S Book and Stationary Rooms, 21 Tremont Row Jan 1

CORK SOLE BOOTS.—A few cases of this excellent article this day received. Also, a prime article of water proof Boots, with a large assortment of sewed and pegged Boots, constantly on hand and at very low prices by T. H. BELL, 155 Washington st. directly opposite the Old South Church. j1 1mis

RECEIVED at TICKNOR, Agent corner of Washington and School sts.

Mrs. Sigourney's Poems illustrated—a new edition. In the present edition numerous additions and corrections have been made, and many poems now for the first time published, inserted.

New Volume of Sermons; by Orville Dewey.—Discourses on Human Life; by Orville Dewey, Pastor of the Church of the Messiah in New-York.

Catlin's Work.—Letters and Notes on the manners, customs and condition of the North American Indians; by George Catlin, in 2 vols, with 400 illustrations, carefully engraved from his original paintings.

New and cheap Game for Children—American Historical Cards—being a set of questions and answers relating to American History and the Government of the United States; designed for the instruction and amusement of young persons. Price 25 cents. d 29.

Longfellow's Ballads.—Ballads and other Poems; by Professor H. W. Longfellow, author of Voices of the Night, etc.

SAVINGS BANK.

THE Savings Bank for Seamen and others, No. 1 Tremont Row, is open daily, from ten A. M. to one P. M. This Institution is especially intended to afford greater facilities for a safe and profitable investment of the earnings of Seamen, and of others connected with a sea faring life, but it is also designed for *all classes*, in the community, and is open to *all*, thus enabling the industrious and frugal, by commencing early in life with saving a few dollars, to make a provision for time of need. Parents may here accumulate a fund for their children, or by making them depositors, teach them the advantages of saving habit, and thus inculcate a lesson of prudence and economy which will be remembered through life.

Deposites made at any time during the quarter ending on the second Wednesday of January, April, July and October, will be put upon interest on the second Wednesday of the quarter succeeding the Deposit.

☞ Money deposited on or before the second Wednesday

## POETRY.

### TO THE PAST.

BY WILLIAM CULLEN BRYANT.

Thou unrelenting Past!
Strong are the barriers round thy dark domain,
And fetters, sure and fast,
Hold all that enter thy unbreathing reign.

Far in thy realm, withdrawn
Old empire sits in sullenness and gloom,
And glorious ages, gone,
Lie deep within the shadow of my womb.

Childhood with all its mirth,
Youth, Manhood, Age that draws us to the ground,
And last, Man's life on earth,
Glide to thy dim dominions, and are bound.

Thou hast my better years—
Thou hast my earlier friends, the good—the kind,
Y' elded to thee with tears—
The venerable form—the exalted mind.

My spirit yearns to bring
The lost ones back—yearns with desire intense,
And struggles hard to wring
Thy bolts apart, and pluck thy captives thence.

In vain—thy gates deny
All passage, save to those who hence depart;
Nor to the streaming eye
Thou giv'st them back—nor to the broken heart.

In thy abysses hide
Beauty and excellence unknown—to thee
Earth's wonder and her pride
Are gather'd, as the waters by the sea;

Lab'rers of good to man,
Unpublish'd charity, unbroken faith—
Love, that 'midst Grief began,
And grew with years, and falter'd not in death.

Full many a mighty name
Lurks in thy depths, unutter'd, unrevered;
With thee are silent fame,
Forgotten arts, and wisdom disappear'd.

Thine for a space are they—
Yet shalt thou yield thy treasures up at last,
Thy gates shall yet give way—
Thy bolts shall fall, inexorable Past!

All that of good and fair
Has gone into thy womb from earliest time,
Shall then come forth, to wear
The glory and the beauty of its prime.

They have not perish'd—no!
Kind words, remember'd voices once so sweet,
Smiles, radiant long ago,
And features, the great soul's apparent seat;

All shall come back, each tie
Of pure affection shall be knit again;
Alone shall Evil die,
And Sorrow dwell a prisoner in thy reign.

And then shall I behold
Him, by whose kind paternal side I sprung,
And her, who, still and cold,
Fills the next grave—the beautiful and young.

## MISCELLANEOUS.

*For the Register and Observer.*

### A RAMBLE IN NORTH WALES. NO. II.

[From our English Correspondent.]

'Plas Newyds, the seat of the Marquis of Anglesea, next engaged our attention. In again crossing the Mendi Bridge, we lingered long with untiring gaze to discover new wonders, and on leaving it, we took the road opposite that to Beaumaris, and, after walking about a mile and a half farther, came to the monument erected on a high hill, in honor of the noble Marquis; it is a fluted column of great height, the shaft of which is of a cylindrine form; the pedestal has the following inscription on three of its sides, in Latin, Welsh and English.

'The Inhabitants of the counties of Anglesea and Carnarvon have erected this column in grateful commemoration of the military achievements of their countryman, Henry Williams, Marquis of Anglesea, Leader of the British Cavalry in Spain, through the arduous campaign of 1807, and the second in command of the armies confederated against France at the memorable battle of Waterloo, on the 18th of June, 1815.'

Leaving the Monument, we walked about two miles and a half farther, to reach the house, which, in itself, is scarcely worth the trouble of visiting. In one apartment we were told George the fourth slept when he was on his way to visit Ireland; in another was the bed, once occupied by the Duchess of Kent, with the little trundle bedstead on which her illustrious daughter, Queen Victoria, slept by her side; one room was hung with beautifully embroidered silk; another has chairs, completely gilded, except the seats, which are covered with gold-colored satin; but generally, the apartments are plain and plainly furnished, which did not surprise us, when we learned that, with the exception of a visit for a few weeks, the owner had not lived there for seventeen years. At the lodge, we conversed with the portress, who was 78 years old; she told us that she came to her place when she was but 18, and had retained it 60 years! She described very pleasantly the manner in which the Marquis, on first seeing her after her long absence, shook her by the hand, patted her on the shoulder, and complimented her on her looks. The Marquis of Anglesea's income is about £80,000 a year; he is 74 years old, has been twice married, and has 13 or 14 children living.

In Wales, one feels little inclined to remain within doors, except to eat, drink, and sleep: one excursion is but just finished when another is planned; and our next was to visit the quarries; the distance from Bangor is six miles, and on we went, admiring the ceaseless succession of mountain, hill and dale, with the attendant accessories of rivulet, spring and grove, all beautifully harmonizing, and interspersed with the works of man's creation, village, cot and hamlet. When we had walked about five miles, we came to a settlement, the residence, principally, of the artificers employed in the quarries, and their families; here we procured a guide to show us the wonders of the place. The excavation is about a mile in length and one eighth as wide, having a circular form at the inner end and contiguous sides with shelves or ledges in the rocks whence the slates have been extracted, rising one above another to a great height, the whole presenting the appearance of a huge amphitheatre; within these almost perpendicular precipices, on the area, stands, isolated, a large rock, somewhat resembling a tower, which had afforded contributions to the great undertaking, but which is now neglected, being composed of baser stuff than its kindred rocks. On the lowest part of the excavation, and on the terraces, are quadrangular erections, looking like sepulchres, strong beams of timber connecting the sides above on which are placed large slabs of rock; the sides and one end are rudely built to the height of six or seven feet, the other end being left open for the ingress and egress of human beings; they have seats rudely constructed and are capable of containing fifteen or twenty persons each. Presently, a cry is heard, and the guide desires us to enter one of these places; the summons is instantly obeyed; gradually come to the same retreat our working brethren, till it is full: the cry continues; all sit or stand in solemn silence; at last, a terrific explosion ensues, when the blasted rock, in a thousand pieces, of various sizes, falls about, far and wide. Several of such explosions took place on the day of our visit. Sometimes, the reports are so loud as to resemble the discharge of heavy artillery; at others, they are less startling, and are more like a feu de joie. 2350 men are employed in these mammoth works, and so great is the mortality among these creatures, from accidents, that 14 or 15 annually, are destroyed, upon an average, from this cause alone. It would seem that the Welsh court was held here, for the universal talk was about queens, princesses, duchesses, countesses and ladies; these these names are given to the slates according to their size and quality.

Our next effort was to see Penrhyn Castle; having applied at the principal hotel in Bangor for tickets to admit us, we were surprised to find we could not get them without taking a car at the same time; this, as the distance is no more than two miles, we did not think necessary, but custom, arbitrary custom forced us to yield. After waiting some time, we entered the house with various parties. A man servant in mourning, with powdered hair, opened the door, and transferred us to the housekeeper, who accompanied us through the principal rooms. The castle, though erected quite recently, resembles in form a structure of the Saxon times, having towers and turrets, castillated walls, and marble staircases, the whole being exquisitely wrought. The Hall and chapel, with some of the other rooms, have marble floors of various colors and patterns, brilliantly polished. The windows are gothic, and the glass is beautifully painted. The style of the furniture is suited to the house; all is of the most costly description; some of the chairs cost 25 guineas each. One apartment is called the ebony room, every article of furniture being of that material. There are beautiful specimens of Mosaic work, and articles of virtu, which would require a volume to contain a description of them. It is singular to see a building and furniture, in such antique style, with the appearance of newness and recent make which is apparent here.

Mr Pennant, the owner, is one of the richest commonors in England; he was Colonel Douglass, but on marrying his present wife, a descendant of the noble family of Penrhyn he assumed her name; she had for her fortune the quarries, a source of immense wealth. This noble edifice stands in a Park, which is bounded, on the front, by the Mendi strait, and behind, by high mountains; the ground is undulating, and interspersed with all the accompaniments to be desired in such a location; nothing seems wanting to constitute it an elysium. Mr Pennant appears to be a true philanthropist; he takes care that there are no poor in Bangor among the able-bodied; work is found for all, at the quarries, and to him this little city is indebted for various improvements, and a state of prosperity not always to be met with in our favored land.

Carnarvon, the capital of North Wales, next claimed our attention, and this place deserves much more to be said about it than I can at present spare time for. The mighty Snowdon with his cap of mist; the castle, which, according to an eminent author, would contain all the castles in Scotland within its walls; the lake of Lanberris and numerous other prominent objects yearly attract hosts of inquisitive strangers. Our lodging in Carnarvon was close to the castle; we had it ever before us, and the only rainy day, during our tour, took place while we could view this interesting spot from our window, and read, if we pleased, of Edward and his devoted Eleanor, who, it is said, in this very castle, sucked the poison from his wound, and here we could dwell upon the circumstances of the birth of the first prince of Wales. What a contrast to the present. In the former case, the Welsh people had determined to have a prince selected from one born in the country; they had made this resolution and avowed it because they suffered so much from the insolence of English officers set over them by Henry the third.

Edward announced to the Welsh Barons that he would give them a prince of their own nation, who could not speak or understand a word of English and whose life and conversation were entirely free from reproach. The Barons sware allegiance to the person so praised, with acclamation and joy. The King then introduced to them his infant son, just born in Carnarvon Castle, and cried out as well as he could, 'Eich Dyn,'—this is your man, which became the motto of the future Prince of wales. There are other legends to account for this motto. In the Eagle tower is still a room, said to be the same in which the prince was born, this is also disputed. This castle is a most impressive ruin; it is impossible to look at it without emotion, and to wander about and fancy all the events which history tells us, have passed here, is a treat which is well worth the trouble of making the journey to enjoy.

Our last pleasure was ascending Snowdon; his beauties were not wholly unfolded to us. Every place here has its legend and we are told that if two persons venture to sleep on the top of the mountain, one will awake a poet and the other a fool; we did not make the trial, being quite unwilling to risk becoming the latter for the poor chance of being the former.

To vary our route, we took coach and returned to Liverpool through the celebrated vale of Clwyd; here, with perfect ease, you may view from the top of the coach as you roll gently on, the towns of Liverpool, Park gate, Nesport, the city of Chester, and the whole extent of this charming valley, stretching for many miles, and backed by the Denbigh and Carnarvonshire mountains, the whole bounded by the Irish Channel on one side, and the Lancastrian and Shropshire hills on the other.

### FIRST YEAR OF INFANCY.

The first months of infancy are a spot of brightness to a faithful and affectionate mother; a dream of bliss from which she wakes to more complicated duties; a payment for past suffering, a preparation for future toil.

The construction of the infant's frame; the little beating heart, sending life-blood through its thousand thread-like channels; the lungs, fastening with delight on the gift of the pure air, the countless absorbents busied in their invisible work-shops; the net-work of nerves, minute as the filaments of thought, quickening with sensation; the tender brain, beginning its mysterious agency; the silken fringe of the eyes, opening wider as some brilliant color strikes the dazzling retina; the slender fingers unfolding themselves as some new sound winds its way through the ear's untrodden labyrinth, giving its key tone to the wandering mind; all the mystery and beauty of this miniature temple where the etheral spirit is a lodger, lead the observer to an almighty Architect, and constrain him to adore.

We cannot but be aware that our duty to it begins from its birth, Every irritable feeling should then be restrained, and the overflowing joy and hope of our religion be our daily aliment. Exercise among the beautiful works of nature, the infusion of social feeling, and the contemplation of the most cheering subjects, should be cherished by her who has the glorious hope of introducing into this world a being never to die; who, already a part of herself, adds warmth and frequency to her prayers, and "whom having not seen she loves."

The first three months of infancy should be a season of quietness. The unfolding organs require the nursing of silence and love. The delicate system, like the mimosa, shrinks from every rude touch. Violent motions are uncongenial to the new born. Loud, sharp sounds, and even glaring colors, should be excluded from the nursery. The visual and auditory nerves, those princely ambassadors to the mind, are still in embryo. Inure them tenderly and gradually to their respective functions.

Do not willingly deprive yourselves of any portion of the highest pleasure of which woman's nature is capable. Devote yourselves to the work. Have nothing to do with the fashionable evening party, the crowded hall, the changes of dress which put health in jeopardy. Be temperate in all things. Receive no substance into the stomach which disorders it; no stimulant which affects the head; indulge no agitating passions. They change the aliment of your child. They introduce poison into its veins, or kindle fever in its blood. Experienced medical men will assure you that its constitution through life is modified by the nursing of the first year. One of the most illustrious living physicians in Paris, while testing the pathology of disease in the thronged wards of the hospitals of that metropolis, always questions the new patient—'Were you nursed at the breast of your mother? And how long?'

I would say to every mother, study the constitution of your babe. If it have any morbid tendencies, either hereditary or accidental, bear steadily upon them with the regimen best adapted to their cure. Let it be your aim to use as little medicine as possible, and not causelessly to trouble a physician for those trifling ills which your own patience and firmness might obviate. Suffer me to repeat it—Guard your own health and serenity of spirit, for the child is still part of yourself, as the blossom of the plant from whose root it gathers sustenance. Breathe over it the atmosphere of happy and benevolent affections. Surely you cannot fail to thank your heavenly Father for this 'unspeakable gift;" and as you lull it to that sleep which knows no dream of sorrow, lift up the prayer—'Let this soul, so lately divided from mine, live before thee, O God."

As this fragment of yourself advances towards the properties of a sentient being, you will naturally vary your mode of treatment. The expanding muscles require more exercise. The perceptions shoot forth like timid tendrils under the vine leaf. It loves to inhale the fresh, air, to be carried out beneath the shade of the green trees in summer. It regards the brilliant petals of flowers and the perfume of the rose. It listens to the shrill notes of the bird, and looks with wonder upon the leaping, tuneful brook. It is fitting that it should find a place among the beauties and melodies of nature, itself more beautiful than they. If your situation allows you thus to give it exercise, in fine weather avail yourselves of the privilege. If not, furnish it the best mode of recreation in the open air which is in your power but avoid all undue excitement. Its nerves are still as a harp imperfectly strung, and liable to dissonance.

During this first sacred year, trust no your treasure too much to the charge o others. Have it under your superintendence both night and day. When necessarily engaged in other employments, let it hear your cheering, protecting tone. Keep it within the sensible atmosphere of maternal tenderness.—*Mrs. Sigourney.*

### IMPORTANCE OF A HAPPY HOME.

The main endeavor of those who desire their children's spiritual welfare, should be to provide them with a happy home. It is vain to expect that young persons can be brought to love what is not amiable in itself. If religion be presented to them disfigured, and deformed, as it too often is, how can it be imagined that they will prefer it to the smiles and blandishments of the world? If, at each return to the domestic circle, they are met with moping melancholy, and dismal looks—if fire-side squabbles, and petty provocations—if a constant wear and tear of family rudeness, unkindness, and affronts—which make up in multitude what they want in magnitude—if this be the repast prepared to satisfy the ardent longings of the youthful soul for pleasure, no wonder that it should fly to forbidden paths, and take refuge, wherever it can, from so comfortless and intolerable a scene.

It was not of a cheerless home like this, that the prodigal bethought himself, when "he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger." It was the remembrance of a father's house which haunted him in exile, and followed him through the stages of his misery: it was the image of his home drawn upon his heart, and wrought into the texture of his soul—it was the magic influence of that thought, the rising of that solitary star in the darkness of the hour of his extremity—it was this which struck out the last spark of life within him, which converted memory into that resolve, which stands on record to the great and endless comfort of spirits who have wandered far from God—"I will arise and go to my Father," &c. But it was more immediately to our point to observe, that it was the sweet attractions of a peaceful home, and the blessings of such a father as presided over it, which kept the elder son from ever seeking amid the dangers of the world that repose which he found in the bosom of a happy family.—*Rev. H. Woodward.*

### ATLENDANCE ON PUBLIC WORSHIP.

The christian pastor needs the constant attendance of his parishioners at the stated seasons of public worship. If it be his duty to preach, it is their duty to hear. Let him see his efforts appreciated, the house of worship crowded and it will invigorate him to redoubled exertions. Hope will inspire his mind and warm his heart. And his energies be a little too warm or a little too cold a little too sunny or a little too cloudy, should the mist sweep through the air or the beautiful snow-flake fall, the empty walls of the church will send back in chilling tones the echo of his voice. It is hardly in human nature to triumph over such discouragements. I plead not that the invalid should be imprudent, I plead only that the healthy should be conscientious; I plead only that the congregation be not a fair weather congregation—a Sabbath morning congregation. Comforts are now so multiplied that all ordinary weather may be safely encountered by all but the feeble or infirm. Let habit become nature. Come with your families, like Israel's tribes, to this spacious and beautiful temple. Go out into the highways and hedges and invite guests. Throw open your doors with cordiality to the stranger, and let congregation and pastor be animated by the sublime spectacle of a thronged sanctuary. Be assured that there is no other way in which you can pass your Sabbaths so happily; there is no other way of employing these sacred hours, which will be so promotive of both the temporal and the spiritual prosperity—the moral and the intellectual improvement of yourselves and your families. The sublime contemplations of the pulpit alike tend to expand the intellect and to purify the heart, to diffuse those virtues which grace the hours of domestic privacy and effection, and that sobriety, integrity and industry, which constitutes the foundation of individual happiness and national prosperity. And it is thus alone that you can prepare for those fearful scenes of death, resurrection, judgement and eternity, to which all are so rapidly hastening.—*Rev. J. S. C. Abbot.*

### JUVENILE BENEVOLENCE.

There was a widow of straightened circumstances in a village of New Jersey, who was left with two little boys and a girl dependent on her for support. She had one winter just provided the elder with a new pair of shoes, by which he had been much gratified; when, one cold morning, a very poor little boy came in to ask for charity. He was cold and shivering, and his naked feet appealed to the sympathy of little Daniel. His mother went out of the room to get some of her little store of provisions for the needy one, and having given it to him, he with many thanks left the house. When she came back to the fire, she observed Daniel sitting in an awkward position, with his feet tucked up under him on a chair.

'Why do you sit so, my child?' she inquired with surprise.

The child blushed, but did not place his feet in their natural position until he had received a second command. The secret was now explained! His feet were bare—he had given his new shoes to the little bare-footed boy. For a moment the good woman felt half ungry, and said, somewhat quickly, 'why did you do so Daniel, I cannot afford to buy you new shoes!'

'I know it mother,' he answered, 'but I can wear my old ones for a while longer, even if they have holes!'

Touched by the disinterested feelings of her beloved boy, she could only kiss him, and fold him to her heart in a fond embrace!

### THE DRUNKARD'S WILL.

I leave to society a ruined character, a wretched example, and a memory that will soon rot.

I leave to my parents, during the rest of their lives, as much sorrow as humanity in a descript and feeble state can sustain.

I leave to my brothers and sisters as much mortification and injury as I could conveniently bring upon them.

I leave to my wife a broken heart, a life of wretchedness, a shame to weep over me, and premature death.

I give an bequeath to each of my children, poverty, ignorance, a low character, and the remembrance that their father was a monster.


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'The plan you propose for a cheap edition of 'The Christian Layman' seems to me most excellent. Your book has done, I am persuaded, much good, and has been read in this city by a large number. It is therefore very desirable, most certainly, to place it within the reach of as large a number as possible, and I shall rejoice to see the edition of which you speak. I think we here can and will do something for so good a purpose. And whatever can be done we will do cheerfully.'

[Extract from a letter from the Rev. Mr Heywood of Louisville, Kentucky, in answer to a letter of the Christian Layman.]

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By order of the Board of Trustees.

A. G. STICKNEY, *Sec'y.*

*Townsend Aug. 4, 1841.*

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